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THE UNIVERSITY OF ALBERTA

BEYOND "COMMUNITY DEVELOPMENT"

TOWARDS A MANKIND APPROACH TO DEVELOPMENT

by

ANTHONY MACELLI

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE

OF MASTER OF ARTS

IN

COMMUNITY DEVELOPMENT

INTERDEPARTMENTAL COMMITTEE IN

COMMUNITY DEVELOPMENT

EDMONTON, ALBERTA

SPRING, 1975

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THE UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled: BEYOND "COMMUNITY DEVELOPMENT": TOWARDS A MANKIND APPROACH TO DEVELOPMENT, submitted by ANTHONY MACELLI in partial fulfilment of the requirements for the degree of MASTER OF ARTS in COMMUNITY DEVELOPMENT.

B A Mohsen
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ABSTRACT

PART ONE - DOMAINS OF DEVELOPMENT

Since man lives in, and to a large extent is, a symbolic universe, the latter is logically the chief domain of the development of man. Symbols, values, and other images - having the ability to produce, or impede, change - must be used also as tools. Much of modern man's symbolic universe is disintegrating, this including psychic fragmentation of individuals. Integralisation - of individual psyche, of mankind as sociopolitical system, of culture in the community, etc. - is thus a developmental imperative. The disintegration may however be regenerative. Man stands before the Great Threshold to a new and higher order of successful, creative, communal existence. In preparation for this, man must be redefined (using new symbols), rediscovered (emphasising what is valuable in his "true nature"), and recreated (through his ontological freedom to change himself). Therefore, holistic - including time-holistic - and also global approaches are required of development agencies.

For such approaches, the total reality of man is presented as an Insight/Behaviour (or, images/action) system. The imperatives of integralisation and holism necessitate a developmental approach which emphasises (1) the whole man (a fulfilling personality); and (2) cultural wholeness and mankind unity (i.e. an integrated human system). A dilemma consequently appears as regards which aspect is to be given main priority: the individual person, or the collectivity (social structures, mankind, community, etc.) The participation- and community-oriented values of community development, and of religious traditions, suggest that the ideal situation is neither individualism nor totalitarian collectivism, but a union based on personality individuation - i.e., Union Upwards. Love is an example of this type of relationship. Because of the urgent threshold imperatives, however, any such emphases are inadequate for the modern situation unless accompanied by purposeful enhancement of that basis for popular participation: the creativity of citizens' groups. (A Creative Group Action Manual is included as appendix.)

PART TWO - ON CONSTRUCTING A MANKIND APPROACH

Also because of the Threshold imperatives, a non-coercive communications/persuasion programme, using symbols and images and monitored by a change agent, needs to supplement development approaches. This is one aspect of the use of symbols and images as tools. Another aspect of this use is the derivation and promotion of (new?) values for development. Three approaches are considered, based, respectively, on 1. regaining through development a lost transcendental/perceived human "essence", 2. trying to attain through development that which is "naturally human", using as guidance various existential signposts, and 3. considering no essence except existential freedom. However the idea of development is best compatible with a fourth approach. This is a derivation of values based on both the enhancement of the "essential" elements of man, and the collective freedom for self-change. The latter two are shown to be mutually compatible.

Ontological freedom, symbolic tools, and symbolic domains may be used by development agencies in the "mankind approach". The mankind approach emphasises: (a.) mankind as an important symbolic and political focus; (b.) holistic development of all the insight/behaviour system (plus its environment); (c.) institutional synergy in the cause of mankind and the whole man; and (d.) group creativity; - all under the overriding guidance of the union-upwards paradigm.

A summary of the entire study is given diagrammatically in Fig. 1.1.

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This is an expression of deep gratitude to all those valued friends, not least Vish Suparsad, Kildy Yuen, Sandy Susut and Dr. Dhara Gill who gave me theoretical inspiration and moral support, and even loaned me food money; their achievement was to put up with me during the preparation of this work.

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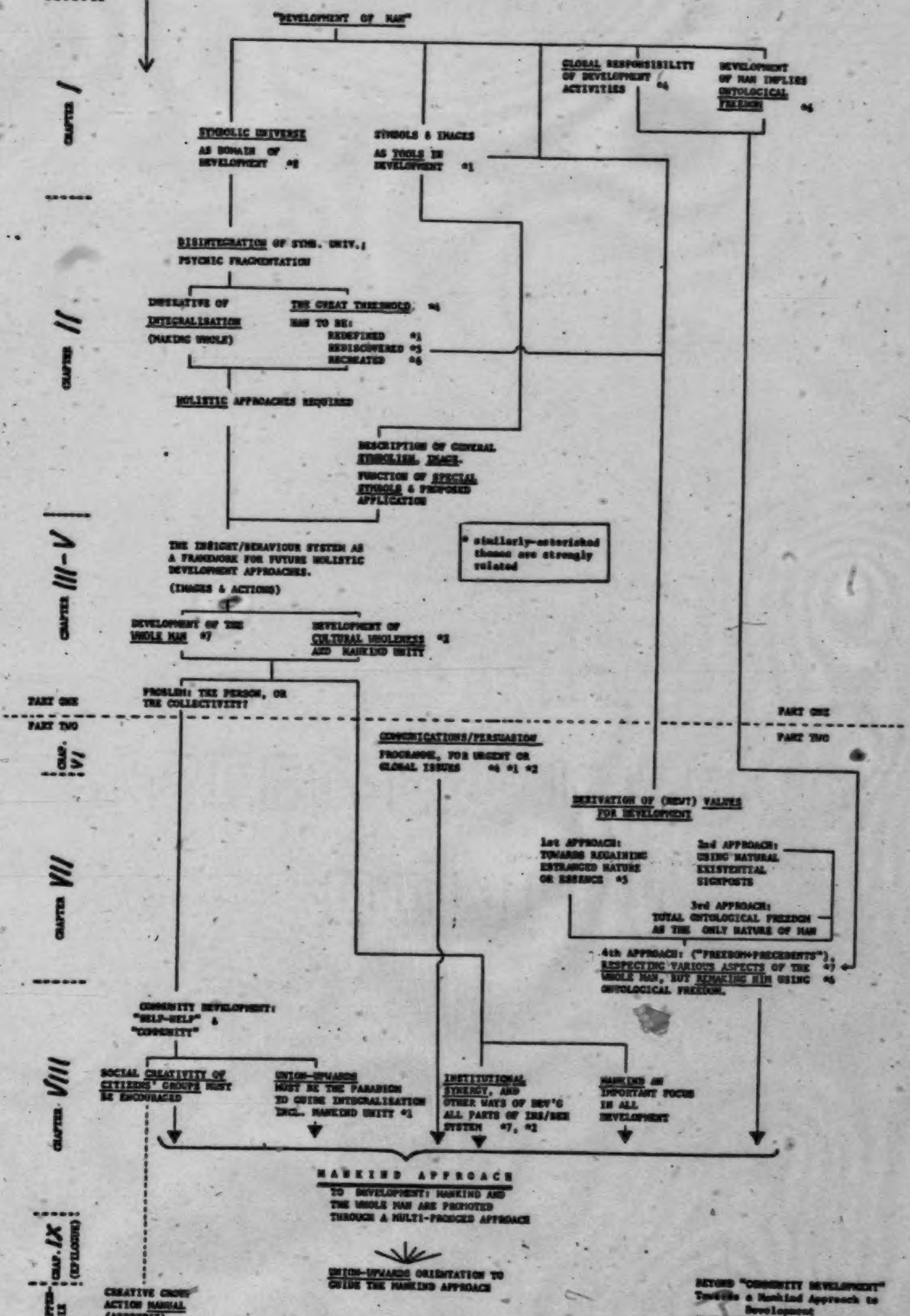
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FIG. 1.1 SUMMARY OF THESIS

CHAPTER I.INTRODUCTION

A-THE PURPOSE OF THE STUDY

The purpose of the study is to contribute to a mental framework about holistic development, revolving around mankind and the whole man[1]. It is also to point out that development agencies are a world force, and both at local community and at supranational levels they are helping to create humanity and its future. There is thus a tremendous potential for development organisations and agencies of all kinds to evolve methods of working in synergy with one another and with other parts of society and culture.

Much of man's society and culture is made up of a network of symbolic forms, and therefore this symbolic fabric of man is a major domain for possible development. Symbols and images are available also as tools for the progressive development of individuals, communities, and all mankind. We shall explore the critical nature of the present times, and the implication that the responsibility of all those involved in planned change is wide and global. One aspect of this critical nature is that what the human race and its various collectivities do in these couple of decades can radically determine the quality and the very modes of existence for a very long time to come. This implies that man's freedom is, and must be recognised to be, a radical ontological freedom. This means that man has the freedom and power to change the very being or nature of himself. It is this perception of man which must guide the derivation of values for use in human development.

---

[1] - the symbols "man" and "mankind" are to be understood in this study as completely free of sexist connotations. There are at present no adequate substitutes for these two words that explicitly include women while preserving the original universal and even perhaps transcendental connotations.

A major purpose of this study is to emphasise the need for holism at various levels, i.e., the need for development activities (1.) to take into account the various aspects of man and society (2.) to take them coherently and at the same time; in the design and implementation of programmes for change. Even beyond simple holism, we propose the imperative of whole-producing, or integralisation. That is, if man is to make a creative use of the future and do justice to the present threshold position, he must, through development agencies and their co-operation with other institutions, make whole again both the disintegrated cultural symbolic fabric and the fragmented psyche of individuals. In the past, development programmes instead of solving this problem, have aggravated it through over-specialised and unidimensional approaches to social change, often merely economic or political.

Another domain which presents the imperative of integralisation is that of socio-economic distributional inequities: flagrant local and global imbalances in the availability of power, wealth, freedoms of choice, and general well-being. These tangible injustices as well as the more ideational flaws mentioned, stand in the way of any community, including the human race, becoming "whole", a healthy unity. Much has been said about survival; it is necessary also to emphasise the positive side of the issue: growth, the unlocking or creating of potential. And growth will proceed, as ever, into higher orders of existence - but there is the co-requisite of wholeness. It is an integral organism which grows and fulfills itself. Fragmented growth is cancerous.

It would, perhaps, be unnecessary to state these things were it not for the following two facts. (1) almost everywhere the "unifying and gratitude-inspiring" function of religion, the "interpreting" function of science, the "bringing out" function of education, the "facilitating" function of technology and government bureaucracy - these, and other parts of human reality, are now isolated and no longer unified, each with the others, as their prototypes were in the past. In this process of fragmentation each of these elements has, as we all know, become distorted and deviated from the task of helping Man to grow. And (2) even the most expensive of development activities rarely attempt to incorporate the above aspects of man together, whether the target is the individual or sociopolitical structures.

This study presents the ideational and the behavioural aspects of man's reality in a conceptual scheme, based on the "insight/behaviour" or images/action, system, to aid perception of the whole man so that such holistic approaches may be attempted. Develcpment must proceed not from an image of, say, economic utility but from an image of the whole man.

This being said, there is still the problem of a certain ambiguity of objectives in development: does one try to improve the individual, or the social structures; and what type of social bond is one to encourage for the community and the mankind of the future? This problem becomes more pressing when, as in our case, we consider the promotion of "unity", including "community" and union of the social system of mankind. Totalitarian collectivism and every-man-for-himself-education are two undesirable solutions from the point of view of community development values of participation, self-help, etc. Ancther purpose of this study is therefore to explore this issue in the light of community development values and in the light of the wisdom of religious traditions. "Union upwards", we shall find, is desirable from the point of view of these values, but because of the present critical challenges to man it must be accompanied by efforts to increase the foundation of public participation: group creativity among citizens.

This study attempts to explore all the above themes and to display their operational implications in a "mankind approach", involving: the use of symbols and images as tools; the development of the cultural symbolic domain; encouragement of group creativity; institutional and occupational synergy programmes; methods of achieving closer mankind unity.

Many philosophers as diverse as Pierre Teilhard deChardin, William James, Henri Bergson, Karl Marx, Soren Kierkegaard... have realised that man makes himself. He influences his own nature, he makes his own history, creates his own future. An open future. Development agencies have the potential of transforming this notion from philosophy to operational reality, using the profoundest cultural insights for guidance.

Development agencies, and the citizens that work with them, are the only bodies that have any likelihood of operating holistically on man's fundamental being and becoming. They are ideal for forming an active nucleus that stimulates and co-ordinates social movements and other insitutions. Thus, this nucleus must be encouraged to form, and it must instigate, co-ordinate, leaven, and ferment a pervasive ideological, institutional, and "personal" synergy of people and organisations everywhere.

This synergy would revolve around images of the whole man and united mankind. All this does not have to start at the grand planetary level (although it may eventually reach this level); it starts locally, wherever previously disparate organisations join forces, and wherever there is a change agent or citizen with the attitude that:

> Any man's death diminishes me,
> Because I am involved in Mankind;
> And therefore never send to know
> For whom the bell tolls;
> it tolls for thee.[2]

---

[2] - John Donne, Devotions, see bibliography.

CHAPTER I.INTRODUCTION

B-RESEARCH PROCEDURE AND THESIS PLAN

RESEARCH PROCEDURE

The present study was carried out (a) with the help of many discussion sessions that the author attended, centering around various topics directly or peripherally relevant to development and community development; and (b) after library research using mainly English-language texts. The books were for the most part restricted to very recent ones (after 1965) with a few exceptions. Material was integrated around the following ideas:

(a) holistic development, a theme which the Community Development Programme at the University of Alberta particularly emphasises;

(b) mankind as a unit, a theme which the author was particularly interested in prior to joining the Programme. Subsidiary themes used from other writers for the synthesis included the following: the noosphere (Pierre Teilhard deChardin); the image (Kenneth Boulding), symbolism (Alfred North Whitehead), and the holon (Arthur Koestler).

THESIS PLAN

PART I: THE DOMAINS OF DEVELOPMENT

Chapter I (Introduction), the present chapter, outlines the purpose of the study in terms of contributing to one's conceptual framework about the development of the whole man and of mankind. The plan of the study is describes afterwards. The rest of the chapter introduces some of the issues involved, specifically: (a) a brief perspective on holistic development, (b) an account of the responsibility of community development agencies in the symbolic universe - a frequently neglected theme, and (c) some preliminary implications of such a responsibility.

Chapter II (The Symbolic Universe) describes mankind as being at a threshold position whose criticality makes the acceptance of the responsibility all the more urgent but all the more full of potential significance over space and time. The symbolic universe, which may be seen as a characteristic peculiar to mankind, is seen to be undergoing a disintegration which may be regenerative if joint planned effort is brought to bear by development agencies and other agents of social change. A great threshold position currently exists for mankind, and development agents and activities must assist in the birth of a new man. Indeed, it is necessary that man be rediscovered, redefined, and recreated.

This chapter includes a description of general symbolism, including the concept of symbol, image, and the symbolic aspects of social change. A description of the use of special dscrete symbols and myths follows, including their role of channellers of instinctual energies for creative ends. It is proposed that with the aid of special symbols, the idea of holistic development be itself made into a cultural entity that can be used as a universal rallying point and focus for motivational energies.

Chapter III (The Insight/Behaviour System) describes a framework developed for the purpose of the present thesis and for the purpose of providing the basis of an image of man for guiding the conceptualisation and the practice of holistic development. The framework integrates both images and actions (both internal life and behaviour). There is an attempt here to avoid the excessive anti-idealism (idealism in the philosophical sense of emphasis on the idea) of such models as that of the Club of Rome or of most economists' models of man. The objective is the establishment of a conceptual framework (admittedly not complete) which will serve to provide a perspective for participating in, or initiating, holistic development at various levels. To this end some necessary "system" concepts are included.

Chapter IV (Development and the Individual) is not concerned with examining the detailed contents of the personality subsystem of the insight/behaviour system of man. There is merely enough of such mention of these contents to ensure that that the conceptual framework of "mankind system" established in the previous chapter is upheld. Instead, this chapter is chiefly concerned with: (a) clarifying the problem of the ambiguous stand of many development programmes and of much theory, on the questions: which is to be the main focus for our development efforts, the improvement of the personality of individual human beings, or the improvement of collective social structures? Two sides of this crucial issue are given. A more complete look at the direction of the ultimate solution to this problem, a transcendence of the antinomy, is delayed until the "union-upward" paradigm is discussed in Epilogue.

(b) There is also a 4-page sketch of the broad lifetime development of the images and the actions of the human individual, based on the work of Elisabeth Drews and Leslie Lipson.

Chapter V (Collectivities and Development) describes the sociopolitical context of symbolism, and indicates how symbols and images hold society together and how they, in a sense, are society. There follows a description of the "culture" as basis for what has come to be referred to as "cultural development". This centres around the introduction of a vital theme: that of the "whole-producing" or integralisation function of cultural symbolic forms. Following this is the introduction of a special perspective for viewing culture as a feedback element in the human insight/behaviour system, an increasingly powerful element in human creative evolution. The concluding section on holistic development takes stock of the fact that holistic development must take into account all the four main subsystems and also the environment of the insight/behaviour system.

PART II:-ON CONSTRUCTING A MANKIND APPROACH

Chapter VI (Communications/Persuasion Programme) describes a synthesis of some of the main themes of the study in the form of an approach whereby agencies or groups of agencies can employ symbols and images in a communications/persuasion programme to bring about social change. This type of programme is an essential part of what will be called the mankind approach, part of which needs to be a programme of non-coercive persuasion. The (usually corporate) change agent is seen as feedback element in the process of carrying out this programme. A vital idea used, that of attention-controlling feedback influencing the lower-order memory forms, was borrowed from Maloney and Schonfeld.

Chapter VII. (Deriving Values for Development) shows how the crucial value question that faces mankind today ("what should we want?") depends for its answers on the image of man that is used, particularly on the self-world split that has already been mentioned and that could be transcended in "union-upwards." Another crucial factor is the extent to which precedents are thought to reflect or make up human nature, and also the type of freedom that man has. Three common approaches are presented, each being very popular. In the second half of the chapter, a fourth approach is synthesised, emphasising among other things man's ontological freedom of control over his own evolving being. Using this fourth, or semi-existentialist, approach to the development of values, there is any number of domains and situations for which values may be derived in this way, and there is no attempt to follow these through in this study. The mankind approach, and particularly the union-upward paradigm which must infuse the mankind approach if one is to avoid totalitarianism, are however based on this semi-existentialist derivation of human values.

Chapter VIII (Conclusion: A Mankind Approach) outlines some imperatives and anomalies associated with the idea of community development, and then sketches the outlines of the various parts of a mankind approach suggested by the themes of this study. These parts are clearly not unique or final; however they form a whole, not an aggregate, and are presented in the form of an interdependent array of programmes.

Chapter IX. (Epilogue: The Union-Upward Paradigm) Any form of sociocultural development is based on some image of society, particularly some image of a desired social bond. However, many people can only see the alternatives of (1) total reliance on the individual (very characteristic of, for example, North America - at least as an ideal and a myth) and (2) total subjection of individual freedoms or surrender of these freedoms in favour of the precedence of the collectivity. The third alternative, although it is found (for example) in every loving community and although it has been mentioned in philosophical, religious, and sometimes political-science literature since at least 500 B.C., is not easily conceptualised by most people. For this reason it was deemed necessary to present this third alternative here. It is the union-upward paradigm, based neither on ignoring nor on annulling the self/other or person/society split, but instead based on transcending it. It is a union based on not negating individuation but on affirming it.

CHAPTER I. INTRODUCTION

C-COMMUNITY DEVELOPMENT AND THE SYMBOLIC UNIVERSE

> The art of free society consists first in the maintenance of the symbolic code; and secondly, in fearlessness of revision, to secure that this code serves those purposes which satisfy enlightened reason. Those societies which cannot combine reverence for their symbols with freedom of revision must ultimately decay from anarchy, or from the slow atrophy of life stifled by useless shadows.[4]

---

[4] - Alfred North Whitehead North Whitehead: Symbolism - Its Meaning and Effect; New York, Macmillan and Co. 1927 p.88.

HUMAN UNIVERSE

In philosophical circles, the essential attributes of man are widely acknowledged to include chiefly the following aspects of his life: (i) reason (ii) the capacity for production (iii) the creation of social organisation and (iv) the capacity for making symbols (v) various freedoms. We have omitted, for the moment, any mention of purely spiritual or transendental aspects. The capacity for production and the capacity for creating sociopolitical structures are usually central to the theory and practice of development. Human reason, in community development, is trusted to some extent, hence the high value assigned to popular participation in this approach to development.[5] While we can leave man's freedoms to be considered later, it is important to examine within the context of human development the remaining, and neglected, aspect of what makes man man: his symbol-making powers.

---

[5] - the institutionalisation of public participation in decision-making is an act of faith in the reason of the ordinary man.

In the lower vertebrates, the "old brain" or paleencephalon was responsible for primitive functions, instincts, and drives whose analogues are still found in man. Evolution of the higher vertebrates and ultimately man is roughly synonymous, as regards mental powers, with the increase in size and complexity of the new brain, the cortex. The cortex enabled man to have reflexive perception, personality, feelings, voluntary action, and an increasingly developed and complex system of symbols. At first we might suppose these symbols to be chiefly abstractions made directly from the objects and events in the environment, later spawning other symbols representing relations among things and among symbols themselves. Ludwig von Bertalanffy, biologist and founder of general systems theory, describes what we call human progress as essentially an intellectual affair, made possible by the enormous increase of the new part of the brain.

Man built up the symbolic worlds of speech and thought. Words themselves, of course, are symbolic - that is, they stand for something else. They are in fact man's most important symbols. However there are also metaphors and other comparisons which are also an integral part of language. Then there are what one might call symbolic forms of higher order, such as myths, ideologies, world-views, and various other kinds of images (the word image being used flexibly in the rather loose sense of knowledge-construct, as employed by Boulding (1956)[1]). There are also symbolic art-forms, symbolic actions, and even symbolic institutions. The monopoly of man, writes Bertalanffy,

> is the creation of symbolic universes in language, thought, and other forms of behavior.
>
> Man's unique position in nature is based upon the predominance of symbols in his life.[2] Except for the immediate satisfaction of physiological needs, man lives in a universe not of things but of symbolic stand-ins for things. ... What we call *human values are essentially symbolic universes that have developed in history.* You will find this definition applicable to any field of human activity, be it science, technology, art, morals, or religion. These symbolic universes may be adaptive or utilitarian in the biological sense, as when technology allows man to control nature. They may be indifferent... They may be outright deleterious

---

[1] - Kenneth E. Boulding: *The Image*, U. of Michigan Press, Ann Arbor Michigan, 1956.

[2] - L. Von Bertalanffy: "A Biologist Looks at Human Nature," *Sci. Monthly*, 1956, 82:33 ff.

> if the breakdown of his little symbolic universe leads an individual to commit suicide, or the conflict of the larger symbolic worlds leads to war and extermination on a large scale. (...)
>
> [from the viewpoint of cultural anthropology and history] the man-created symbolic universe depends partly on categories which are universally human, and partly on categories developed historically within a certain civilization. The first fact accounts for the conformity of a Golden Rule of behaviour common to all higher religions...[3]

It is clear even from such a crude sketch, then, that any major activity directed towards the development of man and his collectivities is in a large measure an interaction with the symbolic universe. Even within the narrow paradigms of political development or economic development this is inevitably true; it is particularly important within the paradigm of cultural development. Modern approaches towards community development work emphasise holism of one sort or another, and the term cultural development is now often used to connote a less narrow view than previously of what constitutes man and the improvement of man. Culture is replete with symbolic forms.[4] Symbolic forms make up the foundation and the framework for language, politics, art, science, and religion, and are intimately connected with the corresponding modes of organisation and action. Community development[5] cannot therefore afford to leave out of its perceived domain the symbolic and the ideational.

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[3] - Abraham Maslow, "Human Values in a Changing World" in the book New Knowledge in Human Values, Abraham S. Maslow, ed.; Gateway 1970; p.68. (emphasis added)

IMAGES AND CHANGE

Also, for a society to survive and fulfill itself key images must be revised and renewed in order to take account of the changed world order brought about by the progressive history of events. Equally important is the need for the symbolic fabric of man's societies to keep abreast of increased human potentials associated with technological advances; they must also keep abreast of newer intellectual and spiritual insights. New insights and more powers are not automatically followed by the corresponding changes in attitudes, beliefs, and folk symbols: patterns of thought, models, paradigms, ideologies tend to have a life of their own. Boulding (1956) speaks of the "image" as being characterised by "a phenomenal capacity for internal growth and development, quite independent of messages received from outside." (p.26) Symbolic forms therefore need to be given conscious thought in connection with any kind of conscious human evolution.

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[4] - that culture in the broad sense, or "way of life", is made up in an important way by symbolisations is generally acknowledged. Development activities aim to improve the way of life. Why, then, is this aspect neglected by development agencies?

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[5] - the term "community development" is used here to denote participative and usually egalitarian social change based on the worth of the individual, the importance of communal contributions of joint action, of group decision/action structures involving discussion and planning. Faith in man's ability to learn and grow is implied. Thus we can include in this idea not only traditional community development (consensus, process, institution-building, etc.) but also "social action" (conflict, pressure groups, etc.) and community organisation (organised reaction to problems of socioeconomic and technological change.) This is especially true when these activities are carried out in such a way as to result in an improved sociocultural milieu, for example by creating new decision-making structures, etc.

Conversely, images themselves cause organisational and other changes, such as changes in the economic and political and physical realities, through fairly direct routes. Boulding (p.27) speculates on the possible central executive role of the image (in this case the image in men's minds of an organisation) in the functioning and survival of an organisation over changes in membership. Elsewhere he speculates about a kind of field of symbolic mental constructs which through some mechanism analogous to, say, the uneven field of gravitational potential over a hilly region, encourages a person's behaviour to take certain directions, like a ball rolling from a high to a low point. Images, then have a considerable if not primary role in social change and development: they may produce or impede social change.[1] Again, the obvious conclusion is that they need to be given major attention in any theoretical or practical framework for sociocultural development.

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[1] - "since wars begin in men's minds," states the Unesco constitution, "it is in the minds of men that the defences of peace must be constructed."

EFFECT OF RAPID CHANGE

Other reasons exist for the need to deliberately manage, repair, redesign, ripen, and employ - the symbolic universe. These other reasons are urgent ones and relate in a special way to modern conditions.[2] One of the reasons is connected with the rapidity of current change. Toffler mentions this problem with respect to the increasing number of mental images; he speculates that our image-processing mechanisms, even though science does not know exactly what these are, have inherent limits to the amount and speed of image-processing that they can handle. How long will it be, he asks, before an individual "smashes up against these limits"?

> Events speed past us, compelling us to reassess our assumptions - our previous formed images of reality. Research topples older conceptions of man and nature. Ideas come and go at a frenetic rate. (A rate that, in science at least, has been estimated to be twenty to one hundred times faster than that of a mere century ago.) Image-laden messages hammer at our senses. Meanwhile language and art, the codes through which we

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[2] - in Erich Kahler's words, "everything is in flux, everything is open to question, everything is involved in perpetual change and dissolution."

> transfer image-bearing messages to one another, are themselves turning over more rapidly. (...)
>
> A new image that clearly fits somewhere into a subject-matter slot, and which is consistent with image already stored there, gives us little difficulty, but if, as happens increasingly, the image is ambiguous, if it is inconsistent, or worse yet, if it flies in the face of our previous inferences, the mental model has to be forcibly revised. Large numbers of images may have to be reclassified, shuffled, changed again until a suitable integration is found. Sometimes whole groups of image-structures have to be torn down and rebuilt. In extreme cases, the basic shape of the whole model has to be drastically overhauled.[3]

When change proceeds too fast, people lose their grip on reality, find themselves unable to cope, and react anywhere on a scale which runs from being inefficient, to anomie, withdrawal, panic, psychoses, and even death. In the words of an associate professor just emerging from a conference on religion and the future at Crozer theological seminary in Pennsylvania,

Change is accelerating at such a rapid pace; we

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[3] - Alvin Toffler Future Shock, Bantam Books, Toronto,1971, p.177.

> are being bombarded with events in such rapid succession, that I wonder if any of us are able to organise what is happening to us into meaningful order, much less respond to it purposefully.

More evocatively, in the words of co-participant Edward E. Thornton:

> ... We are on the brink of changes as radical as the leap from monkey to man [and this] is to me nothing short of "mind-blowing". It was this quality of just being yanked out of all my presuppositions about the continuities of human history that I have not yet fully assimilated.*

Not only is man faced with the task of assimilating a rapid incoming stream of images, he is also being expected and required to create a rapid output of images himself. Joseph P. Campbell, writer on ancient and modern myth, tells us that unlike ancient man, modern man cannot subscribe to the prevailing mytholcgy, because there are so many prevailing ones. He therefore has to organise his own mythology, with the result that there is practically one for every person.[5] Psychologist Sam Keen echoes this theme:

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* - The Futurist, see Bibliography.

> In tribal cultures, heroism had to do with repeating tribal patterns, following in the footsteps of the original heroes. The hero was not supposed to do anything new. We have thrown away the past and disowned traditional models. So the terror of the modern hero is that he has to do something new, something that has never been done before. We are justified only by novelty.[1]

Theodore Roszak[2] makes a similar point, and attempts to trace the effect of trying to do without the venerable symbols of old, those which gave the root meaning, as he calls it, of the Old Gnosis.

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[5] - Joseph Campbell, Cosmos of the Mind, Canadian Broadcasting Corporation Learning Systems Audiotape 583L.

[1] - @Sam Keen, The Heroics of Everyday Life; Psychology Today,7,11, Apr 74,p.72.

[2] - Roszak, Where the Wasteland Ends, Anchor, N.Y., 1973. Anatole Broyard in the New York Times describes the book as "nothing less than a State of the Union Message on the condition of the human soul."

ETHEREALISATION

Another point which must be mentioned is the increasing importance of non-material things such as ideas, experiences, and services. People now live as never before in a world of ideas and information, of values and education, of village-listening radio programmes and home movies, of television news and world issues of immediate impact. They live in a world where at least some of the organised knowledge and wisdom of the university and other institutions is filtering out to all the people who are literate enough to be able to appreciate it. For the non-literate there is cheap television to transport the viewer into other cultures at an earlier stage in his own personal development than almost anybody even only a generation ago. In industry and government the trend everywhere is towards etherealisation, towards doing more with less energy and matter. Hardware gives way to software. What is more and more being sought and shared and sold is information, "experiences". William Irwin Thompson[3] speaks of a shift from industrial culture to ideational and informational culture as a basic characteristic of a large part of the broad changes currently taking shape. Marshall McLuhan, gleefully ushering in the ephemeral world of the media, has this topic as one of his favourites. And Toffler devotes chapter 10 of his book, Future Shock, to "The Experience Makers," a chapter which he ends as follows:

> It may be that experiences are the only products which, once bought by the consumer, cannot be taken away from him.
>
> ... We shall become the first culture in history to employ high technology to manufacture that most transient, yet lasting of products: the human experience. (p.236)

For the various reasons we have been describing, viz., 1. the centrality of symbolic forms in human reality, 2. the need for revising them, 3. their capacity to influence change, 4. the effect of rapid change, and 5. the general shift to ideational culture - it follows that development and community development activities need to assume conscious and purposeful responsibility in the

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[3] - W.I.Thompson, At the Edge of History, 1971.

symbolic fabric of society.

D-SOME IMPLICATIONS OF THIS RESPONSIBILITY

Some preliminary implications immediately come to mind if human planned development is to take stock of these facts, this responsibility of organised development.

Rather than putting a priority on developing the economy, or developing the conventional political structures, it is being proposed that community development emphasise first and foremost the development of the symbolic universe. Common sense requires that in the severely underdeveloped areas of the planet (of which, to the grim indictment of the human race and its collective sense of responsibility, there are many) food and economic well-being take priority. Even in these regions however, the acceptance and utilisation of vital innovations and foreign gifts, the realisation of one's own potential for change, indeed the very impact of the idea of "change" itself - all these crucial ideational factors, and many more, are by no means inconsiderable;

and some control may be exercised over them by an agent or a programme that gives conscious attention to the symbolic forms involved in development.

That such symbolic forms can be - and, at least in certain cases, are being - considered part of the development process is clear from the following. It is an extract from the regional development programme guidelines for the Far East and Asia of Action for Development, the arm of the United Nations' Food and Agricultural Organisation that deals with nongovernmental organisations.

> "Review of the fundamental aspects of development and the significance of "change" to the peasant and the farmer. This includes ethical and motivational areas, i.e. whether change, with all its connotations, is acceptable, or is in contradiction to religious beliefs and attitudes. Identify both positive and negative elements in traditional and cultural patterns and their effect upon rural change. Study the impact of imposed change on these patterns, as well as how change is blocked by them. Review, in relation to cultural patterns, the flexible role of workers whose aim is to bring about change, both from within, through village leadership, and from outside."4

There should be a conscious effort at developing the symbolic universe. The precise implications of applying to the symbolic fabric the concept of "development", with its connotations of the metaphor of (organismic) growth and social evolution and progress[5] still have to be explored. However, development of the symbolic universe is more than "education", more than "communications". It implies reinvigorating the whole sphere of organised intelligence, - or noosphere - , both in terms of form (the way ideas are generated and used, idea logistics)[1] and content (the images themselves.) It involves acting consciously and purposefully to destroy or combat harmful symbols, images, ideologies, world-views, root metaphors, paradigms, models - and to create or resurrect appropriate replacements in order to promote the values of development. The values themselves are symbolic forms, as Bertalanffy emphasised in the passage

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[4] - United Nations, Action for Development Programme Notes in force 1974, A.D., F.A.O., Via Terme di Caracalla, 00100, Roma, Italy.

[5] - Robert A. Nisbet Social Change and History, Oxford U. Press, 1969, for a discussion of the idea of development)

[1] - this term is used by Arthur Bronwell in The Futurist, June 1971,p.109.

already quoted (Bertalanffy, 1970, p.68) and as provided for in Boulding's classification of image-constructs into images-of-fact and images-of-value (Boulding, 1956, p.11). The development of the universe of symbolic forms, then, also implies identifying the most appropriate values as well as acting, according to community development tradition, to actualise those values which are accepted by the people. The alteration of images-of-value, which are closely related to the images-of-fact, in the human mindscape is then being proposed as the responsibility of community development.

An institution can, in a certain sense, "hold an image" of people, of change, of other institutions, etc. These institutional images are also grist for the mill of planned change. A lawcourt, for example, through constitutional writs and rules of admissible evidence, force of precedent, the paradigm of "the reasonable man," and so on, has a certain "image" of a citizen) these institutional images are also grist for the mill of planned change.

The establishment of a set of common images about crucial matters is one fairly orthodox and easily accepted method of developing the symbolic universe of a group, whether this is a local community or all humanity.

> Strong pressure for changes in the group can be established by creating a shared perception by members of the need for change, thus making the source of pressure for change lie within the group.

The above extract, in the form of a "Principle," was from an article by Irwin P. Cartwright.[2] The case-history quoted to illustrate the above principle was one involving a group's negative reaction to a proposed innovation, the reaction being overcome by encouraging the subjects to gather for themselves the relevant information. The implication of the information that was then found, viz., that the innovation was genuinely worthwhile, was the same as the information which had previously been proffered from outside. However, now, the group members' own perception had been developed and shared, with the consequence that the innovation was then accepted.

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[2] - Irwin P. Cartwright: "Achieving Change in People: Some Applications of Group Dynamics Theory" from the Community Development, Selected Readings No. Four - National Training Laboratories, Nat. Educ. Assoc., Washington, 1961.

> In all community development... mutual understanding is the essence of communication and of community,

concludes Lee J. Cary in the article "The Community Approach"[3]

DELIBERATE CHANGE OF HUMAN VALUES

As regards the changing of human values, it is clear that man has a capacity for moral imagination that is more limited than his capacity for technological change. The latter has outstripped the former. Perhaps we need a sudden moral crisis where an agonising dilemma would force man to reexamine moral values by which society operates. Such a crisis would probably pave the way for a renewal of all other images-of-value that need an overhaul. But perhaps it is possible to achieve the same result by systematic self-questioning and attitude-changing techniques if these are made part of development and community development approaches.[4]

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[3] - this forms chapter 2 of Approaches to Community Development, eds. Huey B. Long et. al., National University Extension Association, Iowa, 1973. This topic of shared perception is in fact basic to the concept of cultural symbolic forms itself, and we shall return to it later.

The question we should be asking, Geoffrey Vickers tells us, is:

> Not 'what can we do?' but rather 'what should we want?' Learning what to want is the most radical, the most painful, and the most creative art of life.[5]

We now have, in the words of Thoreau, "improved means to an unimproved end." Do we want equality of opportunity, or do we want equality of actual well-being? Do we want continued industrial growth? Do we want to be part of nations - or part of mankind? We should surely strive to make human values an independent variable which influences all other variables, rather than the current practice of setting into motion pressures which end up by forcing man to want what he gets - until disaster looms. Do we really want a science without (social) values, and a technology of dehumanisation, and an economy of exploitation? Do we really want a schooling that stunts and excludes, and a religion of violence? Do we really want a politics based on the threat of aggression, and a development based on "rugged individualism"? An ecology abused, and a philosophy[1] of meaninglessness?

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[4] - "the conceptual ferment of today is, of course, heightened by the awareness that dehumanization seems to increase with the advance of science-based technology. As a consequence, people are re-examining the assumptions which have underlain our reasoning and the values they embody or exclude (excellent evaluations of these new departures include Ernest Becker, Beyond Alienation, Braziller, New York, 1967; and Floyd Matson, The Broken Image, Doubleday Anchor Books, New York, 1966, p.40.) Those in particular who project present trends about the future are bound to raise anew the basic questions about human life and destiny." - Elisabeth M. Drews and Leslie Lipson, Values and Humanity, St. Martin's Press, New York, 1971, p.129.

[5] - Geoffrey Vickers, Freedom in a Rocking Boat, Penguin, Middlesex, England, 1970.

> I believe that no degree of technological innovation and no scale of technological effort can rescue the West from its self-set trap. The solutions can only be through political, institutional, and cultural change, deeply penetrating the minds of individual men and women and gaining ascendency as quickly as is consistent with that mysterious process by which the meaning of human experience is transmuted as it passes from one generation to the next. And if this is true of threats from changes in the physical environment, it is far more true of those more numerous and sinister threats from changes in the

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[1] - the question of the popularity of a philosophy of meaninglessness is discussed by Joseph Royce in The Encapsulated Man, Van Nostrand, Toronto, 1964, p69-85.

> social environment, which will become increasingly dominant. We have to ask not only what these threats are and what they will do to people, but also what they will mean to people - and to which people. We have to ask not only what the threatened will do about them, but also what, given their institutions and their culture, they will be able to do about them and how quickly and in what directions their institutions and their values can be expected to change.[2]

For the modern man, who tends to allow science and technology to command his thinking instead of vice-versa, the basic problems are, in fact, problems of values. As Morgenthau asserts:

> The ultimate decisions which confront the scientific mind are, then, not intellectual but moral in nature. The ultimately decisive question is not what man is able to know in view of the capacity of his brains, but what he wants to know from among the knowledge technically accessible to him. The ability to draw valid conclusions from empirical facts, and to integrate these conclusions into a logical system, that is, the sheer quality of intelligence, is more widely available than is generally assumed. The refusal to make morally relevant use of that intellectual ability is the real deficiency of scientific man.[3]

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[2] - Geoffrey Vickers, Freedom in a Rocking Boat, p. 27-28. (emphasis added)

At this point it is perhaps suitable to give one example of a required deliberate change in a human value. An article by Nicholas Rescher[4] analyses the various types of value change, among which the categories of value upgrading and value downgrading. Upgrading occurs when values are acquired, redistributed more widely, emphasised, restandardised by raising the standards, etc., and downgrading is the reverse. Based on a detailed questionnaire administered to a large number of respondents in the U.S. with the aim of measuring recent and near future changes in U.S. values, their conclusion was that the following values will, in the remaining part of this century, probably undergo stresses and strains tending towards upgrading:

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[3] - Hans J. Morgenthau, *Science - Servant or Master?*, (Perspectives in Humanism Series) New American Library 1972, p. 10.

[4] - entitled "What is Value Change? - a Framework for Research," appearing in *Values and the Future*, by Kurt Baier et.al. (eds. (eds.), N.Y., 1969

the mankind-oriented values
  (humanitarianism, internationalism)
the intellectual virtues
reasonableness and rationality
the civic virtues
group acceptance
social welfare
social accountability
order
public service
aesthetic values (quote fr. p. 89)

The following values will probably undergo stresses and strains tending towards downgrading:

nation-oriented values
  (patriotism, chauvinism)
the domestic virtues
responsibility and accountability
independence (in all its senses)
self-reliance and self-sufficiency
individualism
self-advancement
economic security
property rights
  (and personal liberty generally)
progressivism (faith in progress)
optimism (confidence in man's
  ability to solve man's problems)
(quote fr. p.89)

Even though radical departures are admitted to be quite possible by the researchers, these are the trends as they appear at this time. It is clear that since community development rests heavily on confidence in man's ability to solve man's problems (this is the definition of optimism above, and is slated for probable downgrading), there is a clear case here of an imperative for a conscious changing of the popular values through development. We need not discuss the value of "progressivism" here, for progress is a much used and much abused term, and it is quite possible that the respondents were referring to a now unpopular image of automatic improvement, itself possibly based on a mistaken view of human nature. It is the confidence in our own collective abilities that is the crucial factor in development. Surely, even apart from any more general considerations, it is the responsibility of organised development effort to fight the indicated downgrading of the fact/value of optimism? Analogous considerations will apply in other cases and in other cultural contexts. We must deliberately build up our collective being, our soul. Whatever the changes necessary in the value-system, let us remember the words of Martin Luther King:

> Enlarged material powers spell enlarged peril if there is not proportionate growth of the soul. When the external of man's nature subjugates the internal, dark storm clouds begin to form.[5]

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5 - Martin Luther King, Jr., Where Do We Go From Here? , Harper and Row, 1967, Bantam, N.Y.,1968, p.200.

SUMMARY OF CHAPTER

Man *qua* Man has built a symbolic world in which he lives. Community Development, as a discipline and field of activity, should assume conscious and purposeful responsibility in changing the symbolic fabric of society because: (1.) Symbolic capabilities and symbolic environments are a unique, central, and dynamic human reality; (2.) Symbolic forms must be revised and renewed to correspond to other changes in the world of matter, thought, and social interaction; (3.) Images themselves are able to cause change in society; (4.) Rapid change is currently endangering or challenging our image-processing capabilities; (5.) There is a general shift of human culture from the material to the ideational.

This kind of responsibility should have very high priority in development programmes; and this is done partly by establishing, on the levels of community and mankind, shared perceptions; and also by changing the values - for example, increasing the desirability of optimism. In this way, man can deliberately and creatively nurture his collective being, instead of devoting his main collective efforts only to technology.

CHAPTER II. THE SYMBOLIC UNIVERSE

A-DISINTEGRATION OF THE SYMBOLIC UNIVERSE

Having outlined some of the rationale for the involvement of development agents and agencies with the symbolic universe of communities and mankind, it is now appropriate for us to examine the current state of this human reality. What is happening to man's symbolic universe?

AGENTS OF DEVELOPMENT?

This chapter will consider some current problems and potentials associated with the modern human symbolic universe. Agents of planned change are involved, even by default, in these situations. For it is an unfortunate anomaly of today that while on the one hand the problems that need acting upon are rapidly becoming very interdependent and pervasive, the models and especially the practice of development are on the other hand increasingly narrow and specialised.

Environmental, economic, political, and socio-cultural conditions[1] are today making the holistic symbols man, society, community, culture, mankind, universe stand out in vivid relief, with new significance. Yet most of the agents of material and social development act, not on the basis of a well-developed symbolic superstructure, but on the basis of impoverished, education-limited, and ideology-limited images of man, society, and environment. The operational models and the practice of development are in the hands of the problem-harrassed citizen, the "community"-based social change agent, the industrial entrepreneur or equivalent government department, the role-confined budget-making bureaucrat, or the vote-fishing, crisis-managing or power-happy politician. The

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[0] - the Union of International Organsiations [1, Rue aux Lianes, 1000, Brussels, Belgium] emphasises this phenomenon. Their work is already well under way to produce a Yearbook of World Problems, with emphasis on the interrelatedness of different problems. World problems for this purpose are defined as those which affect more than one country.

[1] - for example, the current intense world famine of 10,000 deaths per day; the increase in satellite and other communications; industrialism's attack on the traditional community; awareness of the ecological environment; a sense of possessing awesome scientific/technological power; the increasingly felt but often unfulfilled need for powerful supranational agents of justice and equitable distribution; social and psychological stresses of urban life; etc.

concern, and so the wisdom, of these human cliches is often limited to a system of well-formed symbols and images about a narrow domain, but stereotyped and inadequate images of the rest of reality.

Coming as it does at the same time as the increasing interdependence of both our problems and our potentials, this state of affairs simply cannot last very long. Something will happen: either a disintegration of institutions and economy, resulting in a hundredfold increase in the famines and the chaos whose seeds are now among us, or else some kind of muddling through or other adjustment. Even if we optimistically trust the balance-seeking mechanisms of culture, society, and economy enough to believe that the former possibility will not come about, there is no guarantee that the second alternative will constitute a deliverance. The fact that some adjustment of the public mindscape will take place anyway is all the more reason for community development to assume responsibility in this field, for this means that the problem of the inertia or stability of images will be less.

Many citizens and many officials and specialists, outside their "own" areas, lack the images that are vital for making sense of today's world, and so vital for being able to manage one's reality. To be able to manage one's reality is a traditional and also a current emphasis of community development. Images that adequately describe the reality and the potentialities of world interdependence; symbols of world allegiance; images which clarify and record the implications of living in probably the most critical couple of decades in the history of life on this planet; models and images which describe how and why citizens can and must participate in an electronic world. And the values, or images-of-value, that could guide the present, imminent, and future moral decisions - that have to be excruciatingly made (by _someone_, if not by citizens or publicly accountable institutions.) And also: the images of purpose and meaning which might regulate the evolution of human life towards a creative use of the future, and towards higher levels of synthesis in humanity.

Many problems of today can be traced directly to what Bronwell here calls the incapacity to see the big goals. In other words, a scarcity of holistic images and of corresponding thinking habits.

> The 'refinement of techniques' is the last gasp of a dying civilisation. This is the stage at which everybody is working on the little goals because

they are incapable of seeing the big ones or doing anything about them. As knowledge grows at a geometric rate, this propensity towards monumental effort on goals of trivia can be expected to increase, and it provides compelling reasons why we need to re-examine quite fundamentally the ways in which we deal with ideas.[2]

PSYCHIC NUMBING

Even beyond the inability of most of us to think and act in terms of interdependence and holism, there is a wider deficiency of the public mindscape today that constitutes a great and fundamental challenge to development activity and theory. This is what has been called the breakdown or disintegration of the entire symbolic universe on which life and action is normally based. The point that must be made is not how alarming this phenomenon may seem - in fact, as we shall discuss later, there is an encouraging aspect to it, and the word deficiency may suggest the wrong connotations. The point is rather that the phenomenon is a crucial and pervasive fact of life which the development theorist, the practitioner, and anyone else connected with developmental change must not only be aware of but also manipulate.

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[2] - Arthur B. Bronwell in The Futurist ("Can an Advanced Society Deal With Its Future?" June 1971, p.109-111)

> The economic symbol of money has lost its connection with reality; a banknote does not represent any more a fixed quantity of gold or commodities but is subject to continuous re-evaluation, to inflation... And other machinations. Art used to be a symbol-system representative of a certain period in a certain culture. Today's "art" seems to extend from the finger-painting of a chimpanzee... presenting a good example of modern nonrepresentative pictures, to the homey covers of the Saturday Evening Post. Even the symbolic universe of science, which is about the only solid thing we have, is shaky in certain aspects and places. (...) the symbolic system of religion which... Has developed organically in the long course of history, is supplanted by kaleidoscopically changing pseudo-religions, be they scientific progress, psychoanalysis, nationalism, soap opera, or tranquilisers.
>
> All this [means] that there used to be established symbolic standards which were taken for granted by even the trespasser, sinner, and reformer, while now they seem to be disappearing. (...) we feel the advent of a new illiteracy, nourished by comics, television, and the talkies. What else is this than the breakdown of a symbolic universe, laboriously and under a thousand pains erected in the course of history?[3]

Robert J. Lifton emphasises in much of his writing the psychic numbing which Hiroshima had on the world. This is partly an impairment of the harmony between the knowing and the feeling processes. We have all heard people say "I don't want to think about it," or "I just cannot deal with that." Vietnam, Watergate, terrorism, hijacking, incredible thousands of persons - each a world - dying of drought and famine, every day, while on the safe side of the television screen the world looks on. These have created anxiety and a hopelessness as well as the psychic numbing mentioned by Lifton. Hiroshima was an ideogram symbolising, as well as embodying, terrifying technological misuse - hand in hand with moral weakness in the face of these challenges.

> One recent theory, suggested by the Canadian philosopher Marshall McLuhan, is that the effect of a major technological change upon a society is to cause it to become "numb." It is something like the effect of an automobile accident, the death of a loved one, or the loss of one's job has on the individual. To protect the established image the individual has of himself and his relationship to the society he lives in, a numbness sets in.[4]

There have been some long-range death-symbols which, used to rationalise the numbing effect, have achieved macabre popularity: entropic rundown, chaos in the universe, the bomb, damned man, absurd man, the Wasteland, the Age of

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[3] - Bertalanffy, 1959, p.70.
[4] - Don Fabun, The Dynamics of Change, Kaiser Aluminum Corporation, p. 26-27
[5] - The hidden Persuaders, McKay, 1957.

Anxiety, No Exit, Man Against Himself, and similar symbols in modern literature.

What Bertalanffy and Vance Packard (The Hidden Persuaders, McKay, 1957) described as a "return to the conditioned reflex" seems to be still happening two decades later:

> The dignity of man rests on rational behaviour - that is, behaviour directed by symbolic anticipation of a goal. This, [for the modern] individual or society is largely replaced by the conditioned reaction. The modern methods of propaganda, from the advertisement of a toothpaste to that of political programs and systems, [do not appeal to] rationality in man, but rather force upon him certain ways of behaviour by means of a continuous repetition of stimuli coupled with emotional rewards and punishments.

Bertalanffy even speaks of cultural regression, mentioning the peeping-tom readers of confession magazines, the "touching infantility of television," and the penis symbolism of the long, powerful car.

In many of the symbolic domains, religion, science, political theory, philosophy, there are today, to

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[1] - Bertalanffy,1959,p.71

different extents and in different ways, many symptoms of stress, such as numbing with respect to values, and bewilderment showing as an inability to deal with interdisciplinary and multidisciplinary perspectives. Personal symbolic universes[2] have been hijacked by the values of maximum effect for mimimum effort, utilitarian rationalism, competitive acquisitiveness, and separation of ends from means. Rather than looking at these as viable values we find they make more sense when seen as a lack of, or a failure with respect to, the more biologically and morally fulfilling values[3] of non-utilitarian striving in interpersonal relations, integrative union, love.

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[2] - many personal universes are also invaded by meaninglessness, despair, and the 'existential void' of the psychotherapy patients (not to mention the psychotherapists.) "Let us be honest enough to confront our culture in its entirety and ask: is it merely coincidence that, in the midst of so much technological mastery and economic abundance, our art and thought continue to project a nihilistic imagery unparalleled in human history? Are we to believe there nc connection between these facts?" (Roszak, Wasteland, p. 348)

[3] - according to, for example, the research of Abraham Maslow and Pitrim Sorokin. (One of Sorokin's many discoveries was that altruists live longer than others.)

A LOSS OF INSIGHTS?

More importantly for the present study, we do know one major reason for this lack or failure: it is a scarcity of the right images. Weisskopf writes:

> Again, it is the inability to even aspire towards integrative union which prevents us from practicing altruism and real love. Because we cannot even see the possibility of a unicn with the ground of being, we cannot unite with the other.

Man has unthinkingly abandoned the universal insights and knowledge associated with ancient symbols, to embrace a naturalism that has quickly proved barren and which will starve him unless he fertilises and cultivates it. Many seeds have to be newly introduced, for this is indeed a new land, with new exigencies and new potentials. But it is senseless not to bring in as well some well-chosen seeds from our past, so that we can enjoy their proven fruits.

The perception of reality that we, as humans, have is essentially symbolic, both in the sense that it is a mental structure that symbolises or stands for aspects of the external world - and also in the sense that this mental structure revolves significantly around special, discrete symbols. But in the context of a materialistic eidos and in the hands of the advertising people and certain other image-makers, little wonder that the task of making old symbols work, or of creating new symbols, is being bungled.

ART AND HEALING

Roszak discusses this failure, in television for example, as he describes the insensitive and contemptuous treatment of the old and venerable vision-flight image (which occurs in dreams, mythologies, etc., and which has been deeply associated with the experience or conception of the transcendent, even linguistically). In this, he was particularly annoyed by an advertisement put out by an airline. On one Canadian television network one is currently subjected to a commercial ad employing the image of the mysterious eastern deity with several pairs of arms

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[5] - see Ernst Cassirer, Suzanne K. Langer, (philosophers); and Leslie White (anthropologist); and Kenneth Boulding (economist); Ludwig von Bertalanffy (biologist); Paul Tillich (theologian); also Theodore Roszak, etc. (i.e., in contrast to animals' images - almost entirely composed of signs, or symptoms, of the environment - man's images are the result of a mental symbolic mediation.)

(originally symbolising power) in order to promote a candy-bar.

Martin Grotjahn, a psychoanalyst, also describes this miscarriage - or should one say sterility? - of television in a chapter called "Symbolic Communication and its Failure in Television"[1] He tells us that unconscious symbolic communication takes place between the performer and the viewer ("It can be shown that the cowboy story contains the variation and disguise of the Oedipus theme," etc.) The intent of contemporary commercial television, he tells us, is quite different from the intent of the artist, and the aim is only to grip the viewer's attention, rather than to help him sort out and participate in meaningful life experiences, the true function of art.

> In most television shows the intent is to replace tension with attention. Television does not lead to a solution but to a change in the levels of attention. No meaningful symbols are offered to communicate beauty, truth, or goodness. No working through of any conflict is intended or achieved; the aim of mastery through art experience is avoided; no integration of the symbol is offered. Television... Aims to distract from conflicts and not solve them. (It) may tease unconscious conflicts and play with

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[1] - The Voice of the Symbol, Dell, N.Y., 1971, p.45.

> them... (and activate unconscious trends) but then invites regression. ...we are becoming less and less willing to work through conflicts, which we expect to be solved for us[1]

We might contrast this state of affairs to the regenerative "rebirth" effect of true art, say, in the ancient myths. Take the mythical play by Aeschylus about Orestes, for example, where we have the story of the hero's matricide, escape, and conflict with the remorse- and guilt-symbolising Furies, and the decision of the jury (of twelve Athenians: mortals, not gods) called by Athena's court to resolve resolve Oreste's culpability. In Oresteia, we see a resolution of the conflict, by mythical entities standing for the different but potentially reconcilable counsels of: reason (Apollo); irrational passions; the need to achieve freedom and higher consciousness; the need to integrate with the community; moral responsibility; "fate"; and spiritual considerations. This kind of play functions to help understand and manage the turmoils of individuals (e.g. a young man who left home) as well as of mankind. As to the latter point about mankind, this particular play reinforces the image of man - and in modern times mankind - emerging from the close parental care of nature and animal instincts so as to take responsibility for the creative use of their own future. Thus: "Drama heals the fractitious spirit." (Aristotle)

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[1] - The Voice of the Symbol, Dell, N.Y., 1971, p.45.

SCIENCE, RELIGION, AND RENEWAL

Science and religion both have their real justification in the human psyche in the search for completion or wholeness or integralisation, for rebirth and regeneration, for truth, beauty, and union and participation in the cultural, social, physical, and universal environment. Both science and religion are suffering crises of values and symbolic justification. Yet there is great and central scope for science in the mankind culture of the future. There is great scope for guidance from religion, as much as (maybe more than) there ever was, not least when one thinks of the great repercussions on present and future culture that will be caused by our moral management of the great threshold of modern times. The symbolic crisis is only to be expected because we are indeed in a new land, and these cultural forces of religion and science are crying out for a conscious effort that will redesign their perspective, their relevance, and values and symbolic significance.

SCIENCE AND THE WORLD OF DEAD SYMBOLS

The whole of world culture is now increasingly involved in the situation about which Roszak addresses this warning to the industrialised west:

> The world we build from... cadaverous symbols is the world of the dead - Blake's Ulro.. The symbols are still with us; they must be as long as there is human culture - language, art, thought, are all crafted of symbols. But dead symbols are counterfeits, in the same way that a well-embalmed corpse counterfeits a live body. And just as a corpse becomes more grotesque the more it is painted to imitate life, so a defunct symbol only grows ghastlier the more desperately we labour to disguise its death with the pretense of life.
>
> This, I think, is what it means, most basically, to charge science with being reductionistic... It is the effort to make up a reality out of morbid symbols, symbols from which, in the name of objectivity, all sacramental validity has been drained away.[2]

It is fashionable to blame science and industrialisation for this loss. But wherever the fault lies, the human being and the human collectivity have the power and the freedom to redesign their symbolic world.

For it was not, after all, inevitable that science have had such an effect. Nor is it inevitable that science continue to have a deadly effect on the psyche. We are accustomed to regard (at least in theory) technology as a human tool. But equally important is the realisation that the symbolic implications of science (physical and behavioural) are themselves tools. We have seen that without our conscious attention to them these tools have a life of their own and may consequently be harmful. When used in the service of optimism and of the development of the whole man and of mankind they can be central to a truly human development. Of the loss of "sacramental validity" Roszak continues his comments:

> This ghoulish project cannot be blamed on science. That would be to mistake symptom for cause. The symbols have died in our culture as a whole. The activity we call science is what passes for natural philosophy in a culture that has collectively lost its transcendent symbolism. It is our peculiar, crippled effort to understand nature as best we can by way of the lifeless symbols we inherit.

This effort needs to become a conscious effort - not only, as Roszak seems to imply above, one of

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[2] - Roszak, p.337-8.

discovery, but alsc one of creation. It is not only to understand the world that the artist performs. So it must be with the the use of science, and of symbolic implications of science, in development. This conscious effort will not be an "intervention" in our evolution - it is our evolution. It is the only way to avoid having the symbolic constructs that are science and religion become a source of alienation and fragmentation instead of fulfilling their truly basic regenerative function in human development.

And if we speak of "human" development, the problem of geographically holistic development are bcund to come up. What of "one world" ideas with respect to symbolic disintegration? It is sometimes possible to detect in the rich countries, with varying degrees of explicitness, the feeling that "we had to earn our achievements; the pocr countries inevitably must go through the same process by themselves." The fact that the West has had to go through a process of dehumanisation and value disintegration to achieve modern technology does not mean that everyone else inevitably has to do so as well: if the image of "humanity as organism" increases in popularity, such attitudes will begin to be regarded as ridiculous.

The technology (know-how) can be shared through international or supranational agencies or through bilateral agreements. Aloofness and conviction of the inevitability of generations of disintegration for everyone are as little worth of being called human attitudes as is the unwarranted interference at the other extreme. The British economist Guy Hunter warns:

> If in the immense strains of social and economic transformation which lie before Asia in the next decades, the continuity of cultural refuge and restraint is deliberately broken, a disintegration of society with appalling consequences would follow. The Western world, far farther down the road of science and secularism, has felt bitterly the collapse of values and of spiritual refuge. No one could wish the other peoples of the world to wander in these barren places[3]

CONCLUSION: INTEGRALISATION

As we have seen in this section, major symptoms of disintegration exist in the symbolic universe of modern man. This is true not only of ordinary citizens but also of agents of change. The problem, which is related to science and religion and which has global implications, is thus very relevant to the field of human development.

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[3] - Guy Hunter, South-East Asia; Race, Culture, and Nation , Lond. OUP, publ. For the Inst. Of Race Relations, 1966, p.5.

What are some of the operational implications for development work? While we must leave fuller consideration of this question until later, there is one immediate conclusion. Development must be oriented towards whole-producing, or integralisation. Where educational and social-service approaches in community development affect the individual psyche, the psychic numbing and disintegration must be counteracted, and the personality made "whole". Missing parts must be supplied, and future development plans vetted to ensure balance and wholesomeness.

School curricula would be only one type of target. Adults are affected by advertising, zoning laws, types of social services, city by-laws, local media programme content, and so on. Aspects of these social phenomena which cause a feeling of alienation must be removed or counteracted by others which enhance togetherness. Scientific (or pseudo-scientific) and statistically-minded change agents and programmes must be complemented by others with charisma[4] whether the latter is explicitly religious or not. Bread-and-butter programmes must be accompanied by inspired programmes. Personality needs, such as the need for community interaction, and for confidence about one's surroundings, must be reflected in zoning and architecture[5]. Examples like these can be multiplied almost indefinitely. In each milieu or discipline, they suggest themselves automatically as soon as one adopts a certain view-point and a certain vision.

Moreover, the imperative of *integralisation* applies also to the collective, cultural images including popular history, art-forms, religious events and motifs, celebrations, etc. One should thus seek also for cultural integralisation, even when there is no easily identifiable short-term effect on individual psyche.

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[4] - charisma still connotes some of its original meaning of "divine gift".

[5] - for example, in the provision of European-style piazzas and the *radical* improvement of high-rise design.

CHAPTER II.THE SYMBOLIC UNIVERSE

B-THE PARADIGM OF THE GREAT THRESHOLD STATE, AND HUMAN DEVELOPMENT

Given the current disintegration of the symbolic universe, forms of integralisation such as suggested above constitute a developmental imperative. Apart from the disintegration, however, there is another "symbolic" phenomenon of equal or greater import for development work. This is the (1.) the actual reality of a modern historic human threshold, and (2.) the image of this threshold as represented in popular thought and in more analytical levels of planning and development.

THE IMAGE

The idea of the great threshold position, as we might call it, is sufficiently pervasive and has enough influence on a diversity of models and disciplines to be referred to as a paradigm. This idea evokes the image of coming to a threshold or doorway, on the verge of an imminent encounter on the other side with a richer form of existence. In some forms of this image, applied to mankind in our times, there is also a step this side of the doorway - a crucial obstacle to be overcome, or, better still, a crucial task to be completed, an achievement.

The Great Threshold paradigm refers to an urgent historical reality underlying what we call development, and also what we call religon, science, economics, politics, cultural development. The image itself is a prerequisite for a new perspective for development and community development. It also has value as a motivating and integrating tool. Recently, popular articles and books have created an awareness of the "stick element" (to mix metaphors) in the carrot-and-the-stick situation this side of the doorway. The Limits to Growth, for example,* tells us that we must climb this step, and fast, because the ground is crumbling away from under our feet. This paper was published in 1972 and showered on the public (10 languages, 12,000 complimentary copies, and very forceful

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[*] - antedated (according to a recent speech by the president of Mexico) by almost a quarter of a century by The Geopolitics of Hunger", written by the the Brazilian ex-chairman of FAO council Josue de Castro, from a standpoint critical of imperialist society.

[5] - New Internationalist, 13, Mar 74, p.9.

public relations); it has been followed by international controversy and even by international gatherings including heads of state. It was

> from the day of its birth a political manifesto, written from M.I.T., sanctified by the computer, and propelled by the Club of Rome.

In view of its impact, it is especially unfortunate that The Limits to Growth went the way of so many scientific papers in ignoring the crucial social issues in order to make its simplified computer simulation of world events elegant and quantifiable. But nevertheless it reinforced the essentially valid images of the great threshold and of the universal interdependence of our economics, population, communication, industrial growth, pollution, etc.

Another famous article ("What We Must Do") was written by John Platt, the well-known generalist writer and physical scientist. It was published in the journal of the American Association for the Advancement of

Science. Platt looked at facts and figures which forced him to conclude that if we don't do some very drastic things about the total situation of mankind, and soon, we have an astonishingly small half-life. A half-life is the time-interval after which the probability of survival has dropped to 0.5, or a fifty-fifty chance.

THE REALITY

If what these people say, scientists and men of integrity, is honestly what they perceive, why isn't everybody aware of the seriousness and urgency of the great threshold position? The answer is to be found in the specialisation of knowledge and learning, and in the absence or inadequacy of social mechanisms for obtaining, disseminating, and acting upon integrated knowledge about the human situation. The traditional institution-building responsibility of community development, as

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[1] - "this type of analysis will not lead to a politics of equity, equality, justice since these were never made the primary variables of the study but seen as side-effects" ("'The Limits to Growth' and Class Politics," in J.of Peace Research, 1-2, 1973, p.112.)

[2] - Science, 28 Nov 1969 pp 1115-1121. Also, in altered form, in: Science and the Future of Man, publ. By MIT, Boston, 1970.

defined by the United Nations,[3] must be extended in this direction.

Kenneth Boulding, in The Meaning of the Twentieth Century and elsewhere, describes the present as a transition comparable to the previous transition from pre-civilisation to civilisation. Civilisation, for Boulding, is a state of society in which techniques are so poor that it takes about eighty per cent of the population to feed the hundred per cent, the rest being spared from food-producing to "build Parthenons and cathedrals, write literature and poetry, and fight wars."

> By contrast, in the United States today we are getting to the point where we can produce all our food with only ten per cent of the population... [and quite possibly] five per cent [in future] ...I'm not at all sure what post-civilisation will look like, but it will certainly be a world-wide society [even if only because of the ease of communication and transportation.] Until recently each civilised society was a little island in a sea of barbarism which constantly threatened to overwhelm it.

Boulding encourages us to welcome "post-civilisation", as he does. He has "little affection" for civilisation, and emphasises that we have a unique opportunity - a chance to do away with slavery and gross inequalities. He does not mince his words about the historic uniqueness of this chance.

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[3] - United Nations, Popular Participation in Development: Emerging Trends in Community Development, ECCSOC, U.N., NY, 1971.

> If we fail, the chance will probably not be repeated in this part of the universe. Whatever experiments may be going on elsewhere, the present moment indeed is unique in the whole four billion years of the history of the planet.*

Platt tells us that if we are able to manage the new technological powers and the new densities of interaction, we might be able to build a society that would keep us alive for thousands and even millions of years into the future. We are within sight of a new world, he says,

> The only question is whether we will be able to build, and will build, such a society in time. In order to grasp the problem we have to understand what the time scale is.

For Boulding,

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* - Kenneth Boulding, "After Civilisation, What?" In the Bulletin of the Atomic Scientists, Oct, 1962; copyright by the Educ. Foundation for Nuclear Science.

> "there is still time, brother," and evolution can still go on in the minds of men. The critical question is whether it can go on fast enough.

Platt compares the human race to a rocket on a launching-pad which is suddenly fired, producing exponentially increased power and stresses that the parts of the rocket have never experienced before. There is vibration, the rocket shakes: it threatens to blow apart.

> Yet, if the rocket can get off the launching-pad it will fly on a new and different course for a long time to come. It is in the next few years, as our social institutions continue to encounter these increasing order-of-magnitude stresses and vibrations, that are the crucial times for the survival of the human race.

For, indeed, the densities of interaction and the powers that Platt describes are increasing by multiples of factors of ten. He says that he has not talked to any scientist who has considered these problems in some detail - the whole sweep of them - who estimates a longer half-life than Platt's own estimate of 10 to 30 years. U. Thant and Robert Macnamara and C.P. Snow have all estimated that we have less than 20 years to solve our problems (U Thant says only the next ten years.)[5] In addressing the August, 1974 World Population Conference in Bucharest, Kurt Waldheim told the assembly that "the next 30 or 35 years" might well be the most critical in the history of mankind.

Of a possible future, it is not only science-fiction writers who construct an encouraging image of the post-Threshold humanity - with the provision that we approach such a future with our eyes open and our social collectivities prepared for effort. One would expect that U Thant would have had, through his office, the necessary factual basis for such a statement as the following:

> "the truth, the stupendous truth, about developed countries today is that they can have - in anything but the shortest run - the kind and scale of resources they decide to have... It is no longer resources that limit decisions. It is the decision that makes the resources. This is the fundamental revolutionary change - perhaps the most revolutionary that man has ever known.[1]

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[5] - These estimates were made in 1969-69; they were quoted by Platt in Science and the University Crisis," his address to the conference. - Science and the Future of Man, MIT, 1969, p.83.

[1] - U Thant, ex-Secretary-General of the United Nations (quoted in Don Fabun, The Dynamics of Change, 1968; original source not given; emphasis added)

THE PROPHETIC VIEW IN DEVELOPMENT

Returning to the Great Threshold paradigm we find that this image evokes the expectation of rewards, the threat of punishment, and possibly spiritual connotations. There are different emphases, however. Emphasis on the crumbling ground evokes what Harvey Cox calls "the apocalyptic view" (we are doomed). Emphasis on the other side of the doorway or threshold, without considering the step and the crumbling ground on this side, evokes the "chiliastic" or millennial view. An approach that emphasises the step that needs to be mounted - the joint creative action that we need to carry out - brings to mind the "prophetic view." The prophetic view is an "if-then" view: if we do this, then that will happen. Clearly, it is the prophetic approach to the future, to the threshold paradigm, that community development through its orthodox roots up to now has been, and is, equipped for. The problem and the potential have escalated to global proportions, however, and community development simply cannot remain parochial.

The threshold is not an end-point: it is a new beginning. It is the doorway to a new phase in evolution, marked by an integration of the interaction and activities of the human race almost comparable, perhaps, to the emergence of a new organism by evolutionary synthesis. The value of the image is not to indicate "at that point we'll have 'arrived'"; because that point in time is already within reach, for better or for worse, and we already must look beyond it. This image does however have value in that it helps define an *axis mundi* - a kind of axis, a direction of passage, which Mircea Eliade[3] has shown to be part of every world view. The line joining the emergence of man to the Great Threshold orients our psychic space, providing a mythical description of the basis for broad development and community development. For those of quasi-mystical bent who like to look beyond, there is always Teilhard's *Omega* at the far end of this extrapolated line.[4]

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[3] - *The Sacred and the Profane*, Harcourt, N.Y.,1959,p.33 etc.

[4] - Pierre Teilhard de Chardin, *The Phenomenon of Man*, Harper, N.Y., 1959, p.72, etc.

CHANGE AND THE HOLON HIERARCHY

But how can the great threshold paradigm be compatible with the disintegration of the symbolic universe that we have mentioned before? To answer this question it is very useful to employ the concept of the holon, as described by Arthur Koestler[s] The concept of the holon, which we shall use extensively later, is very relevant to those humanistic sciences, including sociology and psychology, that are allied to development theory. It is an attempt to reconcile atomistic, reductionistic approaches in these sciences with holistic approaches.

The objects of study are open hierarchical systems like man, society, the biosphere, etc. Such systems are open because they are not isolated from other systems[o], and they are hierarchical in the organisational sense: they can be regarded as organisms formed as

> a multi-levelled hierarchy of semi-autonomous sub-wholes, branching into subwholes of a lower order, and so on. Sub-wholes on any level of hierarchy are referred to as holons. ... Parts

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[s] - The Ghost in the Machine, Hutchinson, London, 1967.

[o] - they import (or export) negative entropy, or order, or information, from (or to) other systems.

> and wholes in an absolute sense do not exist in the domain of life... Biological holons are self-regulating open systems which display both the autonomous properties of wholes and the dependent properties of parts. .... More generally the term 'holon' may be applied to any stable biological or social sub-whole which displays rule-governed behaviour and/or structured Gestalt-constancy. Thus... the ethologist's 'fixed action-patterns' and the subroutines of acquired skills are behavioural holons; phonemes, morphemes, words, phrases, are linguistic holons.

This concept, applied to man, cuts across the exclusive claims of the reductionistic behaviourists and the gestaltists, challenging them both to contribute jointly to an understanding of man that takes into account both his partness and his wholeness. We can apply this powerful concept to the universe of symbolic forms.[1] The latter - being open, hierarchical, and a system, and satisfying the requirements given in the definition - is a holon because it develops according to at least the rule of increasing complexity and organisation.[2]

Some of the higher level holons included in it are social eidos;[3] ethnic mythologies, religious belief systems, political ideologies, scientific paradigms,[4] the idea-set of the counter-culture, etc. At a lower hierarchical level, holons are individual images, values, motifs, symbols, etc.

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[1] - the "noosphere" being the totality of organised intelligence on earth, part of which may not be clearly "symbolic," it is useful to imagine the "symbolic universe" embedded in the noosphere. For most purposes, perhaps, we can put Symbolic Universe + communications networks = noosphere. (see Fig. 3.3.) For a diagram of a holon hierarchy, see Fig. 6.1.

We now need to use a general property of Open Hierarchical Systems. In the field of counselling, Kazimierz Dabrowski outlines a theory of "positive disintegration". A person's outlook, competence, personality is considered to temporarily disintegrate or be disordered after a valuable but intense learning experience or an intense set of stimuli, only to be able to reorganise later in a new and improved form that takes into account and incorporates the experiences. Thus some disorders which had been hitherto considered pathological may really be stages in growth. The general phenomenon

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[2] - see Teilhard de Chardin's *The Phenomenon of Man*, regarding the dynamics and other characterisitics of the noosphere.

[3] - the eidos is the characteristic flavour of the dominant set of ideas available to a society, a kind of cultural superego. See Charles Madge, *Society in the Mind - Elements of Social Eidos.* , Faber, London, 1964. (This sense of the word is to be distinguished from another usage, namely, that denoting a kind of Platonic idea making up the real essence of some thing.)

[4] - see Thomas Kuhn, *the Structure of Scientific Revolutions*, U. of Chicago Press, 1962.

is not true only for individuals, however, for if we look at other holons ("no man is an island," says Koestler, "he is a holon.") we find that this is a very widespread happening. Thus, in a schematic description of the General Properties of Open Hierarchical Systems[5] we find the following:

> 10. Regeneration
> 10.1 Critical challenges to an organism or society can produce generative or regenerative effects.
> 10.2 The regenerative potential of organisms and societies (i.e. of certain holons) manifests itself in flunctuations from the highest levels of integration down to earlier, more primitive levels, and up again to a new, modified pattern. Processes of this type play a major part in biological and mental evolution, and are symbolised in the universal death-and-rebirth motive in mythology.

As new wine cannot be put into old skins, so the new awareness, of both problems and potentials of the human race may be expected to induce a similar positive disintegration or reorganisation in at least parts of the symbolic universe of man, if not in all of it. In this perspective we are enabled to regard without undue alarm the manifestations of this disintegration because we may hope for a new mindscape to follow, better able to deal with the new realities. Agencies of development and social change, those who talk about cultural change and development, must however realise that this is a time of increased responsibility for them.

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[5] - Koestler, 1967, p.348.

> At the intersection of the action of history on man and the action of man on history is the phenomenon of conversion, or what we have called responsibility, the acceptance of adult accountability.[1]

It is not arrogant to talk about changing humanity's culture, provided one recognises that culture has internal forces and images that have a "life of their own." Various parts of the symbolic universe share in the partial disintegration that we have mentioned, and they are especially vulnerable or susceptible, thereby, to purposeful and planned change. There is perhaps an echo of these themes - of degeneration, regeneration, and purposeful change to come - in Lewis Mumford's comments in The Transformations of Man:

> [man is beckoned towards] a life that will not be at the mercy of change or fettered with irrelevant necessities. He will begin to shape his whole

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[1] - Harvey Cox, The Secular City, Macmillan, N.Y., 1968 (1965), p.107.

> existence in the form of love as he once only shaped the shadowy figures of his imagination - though under the compulsion of his post-historic nihilism, he now hardly dares thus to shape even purely esthetic objects. But soon perhaps the dismantled bones will again knit together, clothed in flesh.

We are not referring here to eschatology, but to the imminent and unique next step in the evolution of the insight and the behaviour of man. But how far along the path of critical changes have we already gone? Kenneth Boulding asks in his introduction to the book "The People, Growth and Survival":[2]

> Have we crossed, or are we about to cross some fundamental watershed in the history of the human race which represents a change in the basic parameters of the world social system so that the previous patterns (power, exploitation, social classes, etc.) do not necessarily apply?
>
> Even if we are passing through a "systems break," as suggested in the first question, how much carryover is there from the processes of the past, and are there any necessary patterns, whether evolutionary, dialectical, or other, in the process of social dynamics which carry us onwards through time in society?
>
> Is it the integration of the "noosphere"

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[2] - by Gerhard Hirschfeld, founder of the Council for the Study of Mankind Aldine Publishing Co., Chicago, 1973.

> (the sphere of knowledge all around the world) that is forcing us to mankind-consciousness with the expansion of travel, communication, and so on (it probably is), and if so, can we understand better the evolutionary or dialectical processes by which the "noosphere" expands and changes, and can we understand how the cognitive content of the human nervous systems is transformed?

It is answers or insights provoked by questions such as these that the field of development and community development should be seeking from its own experience and from allied disciplines. And this is an urgent theoretical task. This is, also, a perspective which can inspire even citizens' groups to come up with previously unimaginable projects.

THE CHANGING GEOMETRY OF [illegible] CONCEPTUAL SPACE

It is not only the content of the symbolic universe which is about to change - not only the ideas, theses, formally-constructed systems of thought, and values - but also the breadth and shape of the perceived universe and of the universe of perception. In a very interesting passage in The Future of Man, Teilhard deChardin suggests that just as a geometrical figure depends on the kind of space on which it is drawn, i.e. the number of dimensions and the curvature of the space (imagine a figure drawn on a sheet of paper which is bent) so our consciousness, our mental life, and our actions, as mankind, depend on certain general properties of what we might call the conceptual space.

This space of knowledge, or Symbolic universe, is characterised by certain basic properties: spatial, temporal width, underlying paradigms and root metaphors, etc. If these properties of mankind's conceptual space should change, then the systems of thought, without necessarily breaking down, must adapt themselves and change the relations among their parts, "like a sheet of paper which undergoes modification when the paper is curved". This for Teilhard is happening now: this is "the greatness of the present moment."

> Indeed, the past history of the human race is full of "mutations" of this kind, more or less abrupt, indicating, in addition to the shift of human ideas, an evolution of the "space" in which the ideas took shape - which is clearly very much more suggestive and profound. (p.60-1)
>
> The general and also the irreversible modification of perceptions, ideas, problems: these are two indications that the spirit has acquired an added dimension.
>
> A general and irreversible readjustment of the values of existence: again two indications (this time not in terms of vision but in the field of action) showing our accession, beyond all ideologies and systems, to a different and higher

sphere, a new spiritual dimension.

> But succeeding acts of the drama [clashes, dissensions, triumphs] must take place on another level; they must occur in a new world into which, at this moment, we are being born: a world in which each thinking unit on earth will only act (if he agrees to act) in the consciousness [which will have become] natural and instinctive to all - of furthering a work of total personalisation.[3]

This shifting of the shpere-of-concern, this radical communalisation of human striving and living, this respect for individual identity within any union - these are in the land beyond Teilhard's "threshold". Like the other writers he envisages a critical point, and as in the following passage, emphasises its social aspects.

> When it has passed beyond what we called at the beginning its "critical point of socialisation," the mass of Mankind, let this be my conclusion, will penetrate for the first time into the environment which is biologically requisite for the wholeness of its task.[3]

THE CHANGES ARE GLOBAL

We are, then, undergoing a parallel regeneration of the universe of symbolic forms and also of the social system of mankind. Part of the answer to Boulding's second question might be that many radical changes in approach, and changes in the forms of social interaction, are happening within a small historical interval of time, but not everything happening at once, so that we may hope for some measure of control, and perspective. Let us take an example. Recently, in May 1974, a historic meeting took place, at which the sixth special session of the General Assembly of the United Nations was presented with the coalesced views of the underdeveloped/developing/poor countries on the crucial issues of resources and world economics. Finally, the third world has gotten together and advanced a position which even if later revised will nevertheless influence very strongly all future negotiations, in these broad areas, in the whole of what some people call the world community. In terms of mankind's global social system, this case was one of the recent examples of radical change

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[3] - Pierre Teilhard deChardin, The Future of Man, Harper and Row, 1964, p.62-63

in both perspective (images) and behaviour.

Notice what kind of language was used by the leading article of Development Forum* of June 1974:

> There is reason to believe that the session's ultimate importance will lie in what the Germans describe as changes in the "Zeitgeist," and what historians like to call "watersheds" - those particular moments in time when ideas, notions, concepts, which earlier had led an airy life on the speculative periphery of the main scene, suddenly coalesce into a hard core of systematic thought that is suddenly there, which will not go away, which needs to be dealt with, and which [affects] our actions and ...our perceptions. This is what a British delegate may well have had in mind when he said tersely to the press: "Things will never be the same again."

The conference documents in this case relate to the use of natural resources, and far-reaching changes in the world monetary and trading systems. The issues include transfers of resources and technologies, special measures of assistance, and the regulation of multinational corporations. The content is comprehensive and "the tone is assertive". Even if implemented only in part, as the newspaper comments, they would make for far-reaching changes in the way millions of people live, in the world today.

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* - a newspaper of the UN published by the Centre for Economic and Social Information, CESI Geneva.

> The objective is a restructuring of the world economy and the establishment of a new economic world order.

This due bill which was charged to the international community represented one of the reorganisations of the symbolic and social systems. They are all related to the broader disintegration/re-integration that is the great threshold. ("The world was presented with an image of itself," continues the Development Forum, "as a rather precarious place, torn by conflicting forces and in bad need of repair..."[5])

And there is a significant number of these watershed changes today. Very recently, historic conferences on food and population and on the use of the oceans, the Stabex minimum-export-revenue arrangement at the Lome' agreement, etc., have shaken old images and assisted at the birth of new ones, in preparation for a re-ordering of the symbolic universe towards the planetary rather than the national.

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[5] - in this particular case we see, with relief, that it is not only the North Americans that are setting the images and calling the tune. Hopefully Jean-Francois Revel was wrong when he stated that revolutionary changes could only come from North America (because America is now in chaos and fragmentation of consciousness, and because "epileptiform fits, even unconsciousness, have often preceded the rebirth of consciousness.") The phrase in quotation marks is from John Wilkinson, Senior Fellow of the Center for the Study of Democratic Institutions, "Is There a New Man? - The Path is All," Center Magazine, (see bibliography)

Recently Secretary-General Kurt Waldheim, while reporting on the work of the United Nations, told the 29th session of the General Assembly[1] that "dire prophesies" are not a new phenomenon, as they have often before been symptoms of "periods of transition and change in human society" such as the present. What is new, however - continues Waldheim - is "the scope and scale of the problems which give rise to these apprehensions."

Most of the problems of the human race arise out of, or can be explained in terms of, inequalities in the distribution of power, food, and wealth; parochiality of the mental images of decision-makers and citizens over space and over time; limitedness and exclusivity of the sphere-of-concern, and sphere-of-trust in the minds of the individual and for the group, rarely extending to "mankind"; and runaway (although potentially controllable with modern technology) social and economic processes. These deficiencies are very closely linked. Global structures to provide equitable distribution will influence the scope of the images and values; a consciousness-raising that widens the scope of the images and values will help strengthen the global structures. With all the tools at his disposal, man must now make a decisive ontological intervention in his own history. This potential lies in any agency or movement of sociocultural change.

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[1] - _Survey of International Development_, Scc. Int. Devt., Washington, XI:5, Sept/Oct 1974, p.5.

REGENERATION AND INTERNATIONAL POLITICS

We may examine a further illustration of some dimentsions of the Threshold paradigm. The president of Mexico, Lois Echeverria Alvarez, recently proposed a world bank of food and agricultural research to deal with the very grim situation of world food production and distribution. He is very conscious of the place of the image in such ventures:

> The world bank of food and research would imply not only the formation of substantial and untouchable grain reserve, but a progressively

> internationalised structuring of agriculture, of research, and of its ultimate aim of the social and economic transformation of vast traditional societies. Among other elements the technology of food and agriculture should be a shared and free patrimony of all peoples.
>
> The great produce countries would have to organise their production with a view to the creation of joint reserves, and ... The mechanism would habituate us, despite the difficulty of individual cases, to the idea of forethought and international solidarity.

He speaks of a Mexico-proposed Charter of the rights and duties of states which proposes the creation of a framework for collective security based neither on paternalism nor on arrogance of power. It is "a charter of rights and duties enshrining the juridical and political recognition of the new facts of human life in a world that is finite in itself but infinite in its possibilities."

> Adoption of the charter would imply not only the creation of standards of and collective action, but answers to a series of questions about the ultimate aims of the society and technology. It may be said that technology is too dangerous to leave to the technologists - that we must instead determine whether it carries a positive or a negative sign, and subordinate it to the needs of the real progress and the genuine happiness of man. What is involved is really a philosophical undertaking, an adventure of the imagination. A reassertion of the imperative of knowledge, a grasping of the historical initiative... To make possible a production that will serve man and his

natural ecosystems.[2]

It is remarkable that a head of state should emphasise the images of fact and value, the ideational component of development, in this way, particularly at a period when the world is witnessing grave physical crises including severe famines, low food reserves, and bleak future statistics for food.

REGENERATION AND THE PEOPLE: WORLD CULTURE

In our explorations of the sociopolitical implicatons of the great threshold, we must touch upon another dimension. One very serious consideration in connection with the humanisation of the mankind system is the role of ordinary people, the citizens. Again, community development values and methods indicate a great responsibility here. Unfortunately, Kenneth Boulding does not offer us much inspiration when he decides:

> Development has proceeded to a point where one

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[2] - from a speech delivered at FAO Headquarters, Rome, on 9th February 1974 - text reproduced in CERES, FAO journal, March-Apr., 1974, p.29.

> world is not only possible but necessary. It is by the seizing of this last great opportunity that the liberation of the people from age-long oppression and servitude becomes possible. The people, however, almost by definition, cannot take advantage of opportunity. We must therefore convert the leaders and mobilize the seizers of opportunity to seize this greatest oppoortunity of all.[3]

Focus on the leaders and entrepreneurs by all means, but we must not, cannot, assume that citizens constitute a secondary or a dependent and passive variable. Here the agencies and agents of community development must come in, motivating, facilitating, justifying, and clarifying the participation of the citizens in the strenuous conquest of the great human threshold. Their job is to help ideas coalesce, movements start, groups and institutions get in touch with one another - and when a determined multitude of men and women wake up, the people will become The People. Men and women will be oriented towards mankind, and mankind towards men and women. There is nothing so powerful, it is said, as an idea whose time has come.

Lewis Mumford, in The Transformations of Man, tells us that the integrating idea behind world culture is the purpose it has, a purpose to:

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[3] - foreword to G.Hirschfeld, The People, 1973.

> provide a means of bringing into being relations of reciprocity and willing amity the entire family of man, so that they may share, as never before, not only what they have gained through their historic experience, but what they still have to create through their deliberate intermingling and cultural interchange. Peace would be the by-product of such an effort, rather than its principal justification. (p.145)

By adopting this worthy purpose, development programmes and agenices can partake of, and promote, this world culture.

Development activities should look for ways of moulding history to the advantage of man. Whether the change agency is a government, private, or supranational organisation, this "act of history" as Heilbroner calls it, is a real goal, and it is important to keep it explicit and plan for it as one would plan a major operation. The task is that of moulding history around mankind and around a vision of the whole man. Those citizens and officials involved in development agencies will suddenly realise that they and their agencies are the tools and the tool-users in human evolution.

> The immediate object of world culture is to break through the premature closures, the corrosive conflicts, the cyclical frustrations of history. This breakthrough would enable modern man to take

> advantage of the peculiar circumstances today that favour a universalism that earlier periods could only dream about but the ultimate purpose of One World is to widen the human prospect and open up new domains ...for human development ...the resources of this human transformation have been available for only little more than a century, and many of our instruments and corporate agencies have still to be shaped... "*

Mumford's book was written before 1956. Today we see that many of the corporate structures are with us. How shall we use them to weave a world culture?

Community development needs the models and the initiative so that it not only becomes relevant to the task of mankind, but also performs an integrating function among other social forces and movements, including science, religion, industry, counterculture, education.

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* - Lewis Mumford, Transformations, p.169-170.

Gone are the "mass-education"[5] days of 1948 or thereabouts when community development, in the narrow sense of the term, appeared. There is a new challenge now. Mankind is being reborn.

REGENERATION AND COMMUNITY DEVELOPMENT

To the query "but why community development?", the rejoinder "why not?" (applicable to all C.D. agencies) is only part of the answer. Many thinkers do emphasise the role of the local community in the creation and maintenance of a world culture. Lewis Mumford does this in chapters 8 and 9 of The Transformations of Man. The development of a world culture, he believes,

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[5] - mass education was a term used at the emergence of community development (especially in colonial Africa) as a distinct approach. Annoyingly, this term is still used. It has no longer any place in community development. Even earlier than 1948, Antonio Machado ((1875-1939), one of the great poets of Spain, was telling the Spaniards: "we would never presume to "educate the masses" - devil take the "masses"! Our concern is properly with man, for man alone interests us: man in every sense the word has come to assume; man in genere and man in his single identity; essential and empirical man viewed in the context of his place and his time, not excluding the human animal in his exigent relations with nature. But man in the mass has no meaning for us... Forgive me for labouring such truisms, but all must be spelled out in detail these days ...the education of the "child mass"! That would be a pedagogy for Herod himself - a monstrosity."
(A.Machado, Huan de Marena, transl. B. Belitt, Berkeley, U. of Calif. Press, 1963)

> concerns mankind at large, and each individual human being. Every community and society, every association and organisation, has a part to play in this transformation; and no domain of life will be unaffected by it. This effort grows naturally out of the crisis of our time: the need to redress the dangerous overdevelopment of technical organisation and physical energies by social and moral agencies equally far-reaching and even more commanding. (p.169)

As the title of this study suggests, it is necessary for community development agencies to leap into the fray of world development, and go beyond the traditional models, to look both within and beyond the community level. Somewhere in the community development process, one must have visions and one must promote visions. Richard Kostelanetz, reviewing our new potential of having and sharing extended perceptions and dreams in the service of development, comments that:

> All the vehicles of human vision therefore assume an [overwhelming significance.] The worksthat are most political in this sense are ...science fictions...; but in any imaginative construction that either offers images of human possibility or stretches the mind, whether that art be literary or non-literary, ultimately hones our sensibilities for a more congenial future.[1]

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A statement and a strategy that "offers images of human possibility"... One wonders how many planners and community development workers have considered themselves as responsible artists! Yet much of the responsibility of community development lies precisely in the symbolic universe.

There is a great potential, and the consequent responsibility, in two elements of community development: on the one hand the institution-building aspect (emphasised by the United Nations[2]) which now takes on a new dimension and scale, and on the other hand the responsibilities it has in the domain of the symbolic universe[3], responsibility to stimulate and manage the evolution of the concept "mankind" as a tangible and effective force in human social development and in the ascent of consciousness. This potential is nothing less than survival, growth, and a creative use of the future.

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[1] - Human Alternatives, Morrow and Co., N.Y., 1970, p.xxvii.

[2] - Popular Participation in Development - Emerging Trends in Community Development, Economic and Social Council, United Nations, New York, 1971, p.23.

[3] - these two aspects will of course merge if one considers such things as symbolic recollections as an institution.

CONCLUSIONS FROM THE THRESHOLD

We have briefly examined the image of the great threshold, and some of the underlying realities. We have seen that the only adequate perspective, especially in the field of human development, is one based on a forthcoming regeneration of man's reality. The regeneration is already affecting our basic modes of thinking and also international politics; the changes in both the images and the actions of mankind are already global. This reshuffling of our symbolic fabric, and this pervasive strain on our social institutions, may have strong and holistic "mankind" orientations, but a truly human threshold can come about only with the fullest creative involvement of men and women and their organisations. Merely letting it happen will probably even have a disastrous effect. If, on the other hand, such directed human effort is in fact available, there is great potential beyond the threshold in terms of the creation of a new man and a united mankind. There would be a reciprocal committment: of mankind's resources towards the "whole man"; and of the allegiance of the new man to the entire race as a whole.

If the situation is indeed as described, what are the conclusions insofar as they affect development activities? Clearly agents and agencies of social change, and participating citizens, have - or can have - a prominent place in this evolutionary watershed. Moreover, it is not likely that there will be other groups in such a position. Certainly it is not up to politicians (as we now know them) or government specialists to define the "whole man" and his needs and potentials. And as regards mankind unity the union requires a mankind-culture and a mankind-orientation. The generation of these qualities does not seem to be the domain of any group or aggregate as much as it is the domain of development agencies and programmes.

If development work has such critical importance today, it follows that there is a serious imperative. This is that, through community and non-community approaches, through macro and micro-development, through intra- and inter-cultural programmes, one seeks coherently to rediscover man, to redefine man, and to recreate man.

Man must be rediscovered, by transcending the utilitarianism of current economic systems; by looking at history towards periods when certain desirable aspects of man came to the surface; by keeping one's ears open to the possibility that "westernised" or "post-Revolutionary" cultures (as the case may be) have lost some things as well as gained some in those transitions; by looking at the religious insights of early Christianity, of ancient Hinduism, of Buddhism, and other cultures to catalogue what qualities lie hidden in man and can be brought out by a given cultural milieu; etc. Such tasks are not only for the designers and directors; they can be shared to a degree by work-groups and by means of meditation and discussion-time among the "recipient" citizens.

Man must be redefined. Apart from the Old Gnosis, there is the new knowledge; there is the new situation. There are scientific advances, which have increased our powers, changed our environment, our conceptual space. There are social advances: completely new social forms at many levels; they, too, have altered our conceptual space. Things are now possible which were unimagined before - not only things which man can do, but things which man can be. Thus, there must be a redefinition of what man is/wants-to-be. With all due respect to the Old Gnosis, this is nevertheless a new world, and it will be even newer tomorrow, as Boulding, U Thant, Teilhard, and others have pointed out.

This normative redesignation of man is one aspect of the use of symbols and images as tools in development, which we have previously emphasised. One is reminded of the opening quotation from Whitehead in Chapter One, referring to the fearless revision of old images. Man has never quite had to define himself anew to this extent before - for example, with respect to the ecosystem: where does man stop and the environment begin? The answer that science and modern intuition has suggested to this particular issue and many others is not the answer that we have been assuming in the past to be true. Man has rarely been faced with the task of redefining his existence against the backdrop of space and vast stretches of future (and past) time. Although Hindu perspectives on the ages of the universe and the size of space are mind-bending in their grandeur, the ancient Hindus never had spaceships, or the possibility of long suspended animation, longevity drugs, undisposable ultra-long-life nuclear wastes. In other words, part of the responsibility accompanying development work is that of describing what man wants to be.

Lastly, man must be recreated. Not only must the above symbolic creations be made, but also a synthesis of the Old Gnosis and the New Man must be developed and implemented. Developmental policies must be the outcome of such study as we have suggested. Policies culminating, not in obscure shelved reports, but in the conscious and deliberate application of science to citizens' dreams, in religious experiments, in communal living experiments, in experiments with equality and love. It takes little effort nowadays to see that many or most persons today fall short of even a conservatively simple model of a healthy, balanced, wholesome personality and lifestyle. It takes more effort to perfect a more detailed image of the potential qualities of the whole person. And of course it takes even more effort and organisation to begin to implement this vision, to achieve physiological, psychic, social, and cultural and spiritual integralisation. Yet precisely this is the work of development agencies if they are not to go down in history as those which gave up the great opportunity of bringing forth the whole man and the united mankind.

If citizens, development officers, and funding agencies are to co-operate in these new creations, it is necessary to have wide familiarity with, and acceptance of, the image of radical human freedom. This is not merely that freedom which one normally demonstrates in debates on free will by means of the venerable device of choosing whether to raise one's left or one's right arm. Beyond merely the freedom of choice among obvious alternatives, the image that we require to infuse ourselves with is the image of an ontological freedom. That is, freedom in the area of "being" - freedom to visualise and to implement a different mode of individual and collective being.

CHAPTER II. THE SYMBOLIC UNIVERSE

C-SYMBOLISM AND MAN

In our discussion of the domains of human development, we have considered the disintegration of parts of our symbolic universe, and the paradigm of the threshold position. The latter is compatible with the former on the basis of regenerative radical re-arrangements and shifts of human images and perceptions about mankind and its planet and its future. The importance of these phenomena is that careful attention to the fostering of new perceptions and the alteration of old ones may significantly change the human condition. This is the task of development agencies from community level to the global.

Perhaps our political and conceptual powers are not ready for a transition across the Threshold, but whether they are or not (and one hopes that the readiness can at least be brought about) the Threshold is upon us, and action is overdue. If we are to act towards changes in man's symbolic universe, if would be useful to have some idea of the meaning and function of symbolism and its relation to human behaviour. This will be a preparation for strategies of communication and persuasion to be described later as part of the mankind approach. The remaining pages of this chapter will be devoted to such a discussion of symbolism.

WHAT IS SYMBOLISM? - THE BROAD SENSE

Rather than considering special, discrete symbols, we shall first look at symbolism in its more general sense, the sense in which we shall most often employ the concept later.

As has been suggested earlier, the emergence of man is specially associated with the competence in the use of symbols (or stand-ins for other things) especially in the form of strings of connected symbols. The subjective life of man as well as his behaviour with respect to his fellows and with respect to the environment and "higher realities" makes absolutely no sense if not considered in terms of networks and accumulations of symbols. We shall use Alfred North Whitehead's definition*

> The human mind is functioning symbolically when some component of its experience elicits consciousness, beliefs, emotions, usages, respecting other components of its experience.
>
> The former set of components are the "symbols," and the latter set constitute the "meaning" of the symbols. The organic functioning whereby there is a transition from the symbol to the meaning will be called "symbolic reference."

A symbol, then, is generally something which represents or stands for or refers to some other thing, the latter being called the symbol's referent, or, in Whitehead's terminology, "meaning".

The following passage succintly clarifies some of the mental processes involved in symbolisation, including the "rise" of "submerged recollections" and emotional associations.

> In his study Experience and Judgment, Husserl has shown that a passive synthesis is possible between actual perception and a recollection, between a perception and a fantasm (fictum) and thus between actual and potential experiences, between

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* - Symbolism, Its Meaning and Effect, p 7-8.

the apprehension of facts and possibilities.

> The passive synthesis of association here involved brings it about that the apprehension of a present element of a previously constituted pair "wakens, or "calls forth" the [associated] element.... All this happens, in principle, in pure passivity, without interference of the mind. To give an example, the present percept "wakens" [or calls forth] submerged recollections which then start "rising" whether or not we want them to do so. And even further, according to Husserl, any active remembering takes place on the basis of an associative wakening that had occurred previously. In general, by the functioning of the passive synthesis a unity of intuition is constituted not only between perceptions and recollections, but also between perceptions and phantasms."[1]

A symbol P can stand for, or bring to the fore, thoughts and emotions normally associated with another thing Q (the meaning of the symbol Q) - where Q may itself be a symbol for some other thing or experience R; and so on. For example, a metaphor is a linguistic symbolisation; consider the word-symbol "direction" in the phrase "the direction of human development." The word is

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[s] - Edmund Husserl, *Erfahrung und Urteil*, ed. by L. Langrebe, Academia Verlag Buchhandlung, Prague, 1939, pp. 174-223, secs. 34-43.

[1] - Alfred Schutz, "Symbols, Reality, and Society," in Symbols and Society, 14th Sympos. of the Conf on Sci., Philos., and Rel. (1954), ed. Lyman Bryson, 1964, p. 145.

a symbol for the spatial experience of geometrical orientation, and the latter, through some other stages of symbolic reference, itself is made to symbolise a planned human "journey" through time. In bringing to one's attention certain recollections and even emotions and recollections, the careful and consistent use of symbols thus alters one's perceptions or pictures of reality.

A chain of mental symbolisations, such as the one from P to Q to R to ...., often has intermediate links suppressed with frequent use, so that the intermediate links are not brought to conscious attention, and the symbol evokes directly a far-removed meaning. This can happen in the individual's "mental space" depending on the experiences he has had and the communications programmes that affect him. A similar suppression of intermediate links can occur also in culture. One example of this is in language, for example the word "comprehend" which originally symbolised a physical act of manual grasping which in turn symbolised a mental appreciation of something; another example: the word consideration, originally signifying "counting the stars".

And so the human world is progressively built up over the ages. All understanding, tells us Anatol

Rapoport[2], stems from perceived analogies - recognition that something is like something else. This fact is most striking when one is forced into metaphor in religion and theology and in the science of the microscopic, of the very large, or the very complex. Many people retain memories of their frustration when their high scool teacher was trying to explain the nature of the atom for the first time in class: but what is it really made up of? This is also true, however, often in a less striking way, in ordinary social communications. The important implication for us here is that for many social situations there are few personal pre-existing meanings: it is society and culture that impose connotations, definite or vague, on social phenomena (such as institutions, actions, political structures and processes, economics, etc.)

These cultural and individual patterns of thought, including the prior establishment and the subsequent calling up of "submerged recollections," are used as domains of planned change by advertisers, statesmen, and others. In human development, where as we have seen man's perceptions about himself (whole man, integralisation of the mankind social system, ontological freedom in development, etc.) must be radically changed, these areas cannot be neglected.

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[2] - "The Search for Simplicity," in The Relevance of General Systems Theory.

Language, of course, is the actor par excellence on this human stage. Language evokes emotions and attaches these to certain things, especially to things like social actions which are vital for maintaining a community and social life. Language also provides a means for formulating, and communicating, new realities, and allows the operation of reason on external objects and on internal phenomena such as on previously instinctive action. Other forms of symbolism are dance, and ritual generally, the setting apart of some place or object with special symbolic associations, the pictorial language of creative cinema, etc.

Words, word-symbols, are the most fundamental symbols for man. They carry out many functions in the development of the individual, in the cohesion of society (where the majority of the forces are no longer purely instinctive but are now made up and sustained by symbolisations, often relapsing by habit into reflex action); and in the build-up of culture, the enrichment and the immortalisation of human mental and other activities. The individual and the collectivity are intimately bound by symbols, including linguistic ones.

Words are assigned to new things, or new combinations of things, by common language in ways that often involve a transfer of emotions and other reactions from some previous symbol or common experience. This new "tagged on" meaning is important, because an anlysis of words in these terms will disclose the socially-acceptable[3] way of looking at something, a way which changes progressively, as a detailed dictionary can show.

THE "IMAGE"

What about the popular but vague concept of the *image*? Considering Boulding's concept of the image, and excluding the cases when he uses it in a rudimentary sense only (such as the image possessed by a house thermostat or a very simple lower animal), we believe that the image is best visualised as a quasi-autonomous structure made up of symbols or symbolisations. In other words it is a holon, a semi-independent semi-independent synthesis, made of related symbolisations.

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[3] - psychology has revealed some of the depths of these social influences. Karl Mannheim even goes so far as to speculate that "the discovery that much thought is ideological challenges the validity of thought itself. See *Ideology and Utopia*, New York, 1946, p.38.

Among the chains of symbolisations already mentioned are those that branch and come together with other chains. In other words, a symbol can have many meanings, and many symbols can have the same meaning. Thus, both in the individual person's conceptual space and in the cultural counterpart, a complex, shifting, partly-hidden network of symbolisations exists. A certain part of this network may itself, as a whole, represent something else, and it is called an "image". Thus an image is an organisation of symbols and meanings representing, or associated with, part of the environment. There are not merely linear chains of symbolic references, but also cross-links, vague meanings, suppressed intermediate symbols, etc., such that the total complex forms a more or less stable whole. This view of the image thus corresponds to Boulding's sense of "knowledge-construct." As a knowledge-construct, of course, the image as a whole can be used as a symbol for something else. Thus, the Canadian prime-minister Trudeau's public behaviour as regards his family, travels, style of language, mannerisms, etc. all coalesce (as perhaps they were meant to) into an image in people's minds which stands for, or symbolises, a certain form of society and government.

Without symbols and images, and without shared meanings, it is impossible to communicate. Hence the importance of the establishment of shared images and shared meanings in development and community development programmes. Fig.5.1 illustrates the process of sociocultural communication which occurs with the aid of symbols, images, and symbolic reference. The diagram represents a Sender communicating an idea to the Receiver through spoken word-symbols, e.g. "United Nations." In the abstract sense, there is a symbolic reference between the words and the sociocultural entity X which is the U.N. (diagonal). However, communication in fact involves the following other entities and processes.

(a.) During Sender's past experience, a memory unit or mental structure of some kind, X', has been created to stand for - i.e., to symbolise - the sociocultural entity X. (b.) There is a symbolic reference from the mental structure X' to the words as spoken by Sender. (c.) There is a symbolic reference from heard spoken words to the analogous mental structure X" in Receiver. (d.) Much of the success of the communication depends on a considerable similarity of the two "images" - Sender's and Receiver's. Much of these images is not merely X' (or X") but also the network of meanings, mostly half-remembered or unconscious, which in the diagram are described as "other memories and feelings connoted." The pattern of these "other memories and feelings connoted" is partly purely personal and partly socially and culturally transmitted. Similarity of Sender's and Receiver's type and stage of personality development, and also previous participation in the same sociocultural milieu (and/or the same communications/persuasion programme) all help to make this communication a success. Some of these factors are controllable, during planned social communications, while others are obviously not.

What about symbolism and action? Certain emotional and intellectual states lead to action. When a symbol's meaning and the "other memories and feelings connoted" are of this type, the person acts - individually, or with others. This is symbolically-conditioned action. Action, however, is rarely evoked by a single isolated external symbol: the symbols and images that actually trigger action are usually internally generated. One's action, however, does bear some relation to certain patterns of symbols coming from the outside. The implications of this possibility of persuasion are explored in Chapter VI.

We have stated that (1) by extrapolating and repeating simple acts of symbolism man perceives or makes connections among like and unlike objects and also builds up in his consciousness and memory a system of symbols corresponding to the structure and processes of the world he lives in; these symbolic tools are what enable man to manipulate the environment to an unprecedented extent. We have also stated that (2) symbolic forms, particularly linguistic ones and ritual, are a channel for the influence of the collectivity on individual thought, including the transfer and sharing of meaning. Without socially shared symbolic forms it is difficult to think and impossible to communicate. With this sharing of images, a communication/persuasion programme becomes possible as part of a broad developmental programme - at community or wider levels. Other possibilities are also created by such sharing of images, e.g. The possibility of new sociocultural unions and synergies.

SOCIAL CHANGE

Elsewhere, Boulding calls his image:

> Not merely an aggregate of information [but] a structure - a structure, moreover, of great complexity and many dimensions. Its complexity is so great that that there is a powerful urge to simplify it[4].

Being a (noospheric) holon, the image might be expected to undergo regenerative disintegration from time to time, as Koestler had suggested most OHS holons do. We find that this is indeed true. Boulding himself, in fact, speaks of the possibility of incoming information (message) hitting "some sort of nucleus or supporting structure in the image, and the whole thing changes in a quite radical way."[5]

It should be a point of reflection for all development and community development workers that "social change," that popular buzz-word[1], refers primarily to changes in the ideational, symbolic elements that we have been investigating. Thus, A.M. Rose states:

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[4] - "The Image and Social Dynamics," in Explorations in Social Change, ed. George K. Zollkan et. al., Houghton Mifflin Co., Boston, 1964.

[5] - Boulding, The Image, p.8

> We ...define social change as modifications in the meanings and values held by society or by important groups in society.[2]

Development, in the sense of planned social change, is then the changing of these meanings and values. And this is the implication of our opening quotation from Whitehead where he speaks of the art of free society and the importance of revising the symbolic code.

It is easy to see that there is an intimate relationship between action and thought, in the sense that most action is based on an image of the physical and non-physical environment and often on symbolic anticipation of a goal. It therefore makes little sense for development

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[1] - it is characteristic of our times that this symbol, "social change," has replaced, for those who cannot quite bring themselves to use them, the other symbols "evolution" and "development". See "Sociological Study of Social Change," in Trans. Third World Congress of Sociology, London, Int. Sociol. Assoc., 1956, Vol I, p.6. Community development workers have been heard use this buzz-word of strained neutrality as if it were sufficient to describe what they are up to!

[2] - "The Use of Law to Induce Social Change," Trans. Third World Congress of Sociology, Vol [illegible], p.54.

agents to adopt a purely behaviourist approach, or to ignore the fact that most of the immense non-physical environment of each person is made up of human symbolisations. This applies even if developmental change were aimed purely at improving man's visible behaviour. Man's reality consists not only of his behaviour and that of his fellows but also, in a very important way, of his personal and his shared symbolic universe.

THE FUNCTION OF SPECIAL DISCRETE SYMBOLS, AND MYTHS

Apart from the above description involving the general sense of "symbolism", which covers in its scope all words and almost all of human activity, there is a narrower sense to be considered. This involves special, discrete symbols, such as special symbolic words ("conscientization", democracy, etc.), machines or other objects with intense symbolic associations (Lunar Excursion Module, Olympic torch, the plough, etc), symbolic institutions, institutions with symbolic associations, symbolic activities, occupations with symbolic value, symbolic living persons, respected key great lives (of persons now dead), and so on. These symbols are special in the sense that they have a particularly high level of emotional and cognitive effects. Their connotations are intense and shared, their "meanings" are significant. These special discrete symbols, no less than th general symbol-using life of man, must be considered since they, too, produce or impede change. They, too can be developed or augmented; and they can be creatively used to enrich or motivate. They are thus developmental tools and developmental domains. The same thing applies to special symbol-structures such as striking myths.

What can be said about the way that special symbols like these work? The answer is, a great deal, and there are several popular theories to "explain" their functioning. It is beyond our scope to attempt a description and comparative analysis of these theories. Our task will then be the more modest one of suggesting Carl Jung's approach using one or two of the concepts formulated by Jung himself. Jung's perception of how symbols function is particularly appropriate here because it seems to work well with discrete symbols, and because it coheres well with some themes that we use in the present study, e.g. the human threshold, man's ontological freedom and responsibility coupled with a partly-determined "nature"; individual holistic personality development in conjunction with the development of mankind; integralisation; etc. The following brief description starts with Jung's approach and applies it to our present purposes. It is quite inadequate for any serious student of symbolism, but it may be fruitful for whoever is concerned with Human self-evolution and development.

One of Jung's main achievements was to bring the psyche into the realm of things that evolve and are based on past evolutionary development. This past development has left its mark in the form of patterns in the pan-human, inherited, organic, "collective unconscious". These patterns, in the form of predispositions for certain future experiences, are called archetypes - the word meaning "original model from which other things have been patterned". There are archetypes which, as the individual grows, organise his experience into certain images, which are to some extent shared by other persons. This organisation, or filling the moulds, is called individuating the archetype.

The connections that these common predispositions have with symbolism is established in the following passage from a secondary source on Jung. We must note here that since our usage treats "symbols" in a very general sense, the following strictly applies not to all symbolic activity (such as ordinary language) but to special, remarkable, discrete symbols and perhaps myths.

> For Jung dream symbols, or any other symbols for that matter, are attempts to individuate the anima [the inward face of the psyche, for males, i.e. the feminine side of the male psyche (in women, the corresponding structure is is the animus archetype, the masculine "inward face" of the female psyche)] the persona [the outward face of the psyche, the character (genuine or otherwise) portrayed exteriorly for social purposes, also called the conformity archetype] the shadow [the archetype which represents one's own gender (this has extremely deep roots in evolutionary history, and may be the most powerful and the most dangerous; it is operative mainly in the relations of a person with others of his own sex)] and other archetypes, and to unify them into a harmonious, balanced, whole.[1]

In this view, then, special important symbols and symbolic acts have the function of fulfilling certain parts or aspects of a person. Because unconscious patterns of predispositions are shared in the genetic constitution of every man (hence "collective unconscious"), this collective process of fulfillment can be properly regarded as a collective process, a sociocultural fulfillment. And many symbolisms indeed "try to express the racially and individually acquired wisdom of mankind." We are told that there are two ways of looking at symbols:

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[1] - Myth and Mythmaking, ed. Henry Murray, Beacon, Boston, 1968 [1959], p.339-340.

> The two aspects of a symbol, one retrospective and guided by instincts, and the other prospective and guided by the ultimate goals of the transcendent personality, are two sides of the same coin. A symbol may be analysed using either side of the coin. Retrospective analysis exposes the instinctual basis of a symbol, and prospective analysis reveals the yearnings of mankind for completion, rebirth, harmony, purification, and the like.[2]

We see here the importance, in Jung's scheme, of symbols in what we have called elsewhere the need for integralisation at various levels in mankind and in the person today. Jung notes that modern times offer us, in the way of symbols, largely machines, weapons, international corporations, political systems, and dehumanising technologies. These, he avers, are expressions of the shadow and the persona, and neglect other parts of the psyche. He hoped that mankind "would create better (unifying) symbols before it destroyed itself in war."

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[2] - A Primer of Jungian Psychology, Calvin S. Hall and Vernon J. Nordby, Mentor, New Amer. Library, N.Y., 1973, p.117.

Another very important concept we derive from Jung that applies to (special) outstanding symbols is that of "canalisation". The basic idea here is that successful and living symbols have the function of channelling psychic or libidinal energy from the vast and primitive sources connected with instinctual drives, into other directions. These other directions may be creatively chosen. This diverting process or canalisation is illustrated in early or prototype form in the following description of a spring ceremony performed by an Australian tribe.

> They dig a hole in the ground, oval in shape and set about with bushes so that it looks like a woman's genitals. They they dance around this hole, holding their spears in front of them in imitation of an erect penis. As they dance around, they thrust their spears into the hole, shouting (English equivalent) "Not a pit, not a pit, but a cunt!" ...There can be no doubt that this is a canalisation of energy and its transference to an analogue of the original object by means of the dance and by means of imitating the sexual act.[3]

For modern man, the process of canalisation has become less direct and more sophisticated, rarely needing such ceremonies. It is nevertheless there, in the act of will. Some objects or activities are more appropriate and more successful than others at fulfilling the canalisation function symbolically. This may be true even of symbols or symbolic acts whose direct referent or meaning is apparently unrelated to instinctual drives.

> These "acts of will" produce analogues (or symbols) of the original instincts. These analogous objects or activities have a stimulating or inspirational effect on the imagination, so the psyche is preoccupied, fascinated, and possessed by them. This provides the incentive for the mind to perform all kinds of operations on the object, and to make discoveries about it that it would not have noticed otherwise. ...As Jung says, "we have every reason to render homage to the symbol as an inestimable means of utilising the mere instinctual flow of energy for effective work".[4]

There are effective symbols which, used for personal living or used culturally and in the context of social and political interaction, can divert a quite concentrated stream of human energy and motivation in the

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[3] - Collected Worklds of C. G. Jung, Vol 8, pp.42-43; also A Primer of Jungian Psychology, p.77.

desired direction. The value of such symbols in this respect is suggested by the following passage, which seems to be psychology's version of the physicists' second law of thermodynamics (entropy increase).

> In physical nature only a small amount of natural energy can be transformed into effective working energy, which leaves the far greater portion in its natural state. The same condition applies to instinctual energy; only a small portion can be diverted into symbol-making. The greater part continues its natural flow to sustain a regular course of life. The only time we can successfully transform a portion of the libido (psychic energy) by an "act of will" is when we devise a strong symbol that will divert the energy to it. Although the libido is used ...for sustaining the energy system, a certain amount of energy is not used, and is available for creating new symbols.[5]

Thus, we may regard symbols as having an anti-entropic function, bringing order or directedness, and focussing energy in desired directions according to the wills of the symbol-maker and the symbol-user. As the Nazi mythologies show us, these effective symbols, or structures made from them such as ideologies and myths, can destroy as well as create, and they may have unexpected intensity and power. Their effect and continued growth may be quite unexpected once they are established.

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[5] - A Primer of Jungian Psychology, p.79. (The natural scientist will probably acknowledge a certain metaphorism about the use of the word "energy" in this passage.)

Myths[1] bring ancient (often basically archetypal) forms to consciousness, with the function of giving guidance to the individual, as Jung would say. Mircea Eliade emphasises the guidance that results to the collectivity as well. Through mythical perceptions, usually carried on the medium or narratives, many functions are accomplished which would otherwise have been difficult or impossible. One of these functions is the encouragement of joint participation in broad realities, particularly in transcendental and sacred ones.

> In short, through the reactualisation of his myths, religious man attempts to approach the gods and to participate in being [space, time, nature, Spirit, life itself, natural processes, etc.]; the imitation of paradigmatic divine models expresses at once his desire for sanctity and his ontological nostalgia.[2]

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[1] - a formal descriptive function of myth is given by Henry A. Murray in Myth and Mythmaking, p. 319: "A myth manifestly consists of the essential features of an important, more or less natural/preternatural situation or event (that has a basic thema) in which at least one extraordinary, more or less natural/preternatural psychic entity is involved - all this sensibly represented in one channel or another."

In modern times, the use of the word myth often extends to the non-sacred; and the beginnings of myths or part-myths can be seen in "covert images veiled by theoretical statements, symbols, metaphorical expressions, new enthusiasms, trends of thematic content of the mass media, "explosions" of new slang, and so forth.[3]"

On the assumption that myths can be created, instead of merely being allowed to happen, one would surmise that those phenomena just mentioned could be the starting-point of an implementation strategy.

SOME IMPLICATIONS OF THE FUNCTIONS OF SPECIAL SYMBOLS AND MYTHS

Having sketchily suggested some of the functions of special symbols and myths, what are we to conclude? When considering the "ontological nostalgia" which Eliade mentions above, we must remember that in view of the approaching Threshold, no "back to nature" or similar

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[2] - The Sacred and the Profane, Mircea Eliade, Harcourt, N.Y., 1959.
[3] - Myth and Mythmaking, p.349.

movement can suffice; man's ontological nostalgia can only be viably satisfied by his ontological freedom to create. Thus, we now discover an important context for man's radical freedom, involving an central role for symbols, including special symbols and myths.

The dual aspect of the Jungian symbol, retrospective and propspective, is an interesting paradigm for bringing to mind man's pressing past and even more pressing future. The individuation function of special symbols, as well as the canalisation function, can, and should, be used to guide the creation of new symbolic constructs for the integralisation or making whole of the human person and the human race. But if there prove to be no adequate archetypes and no adequate instinctual drives to serve as bases for these functions when we try and do justice to the coming human human Threshold, we should not be afraid to rise to the occasion and go ahead with our new constructs nevertheless.

This applies equally well to the possibility of new unifying and inspiring and life-giving myths - things which today are so necessary in the wake of recent iconoclasm. Speaking of the disintegration of the symbolic fabric of modern man in terms reminiscent of

Roszak and of the other persons we had previously discussed, Murray notes that the areas or dimensions in which disintegration is taking place are

> ...too appalling to be held steadily in mind by more than a few people. The majority, made anxious by such prospects, repress them and go about their own affairs. But this being one of the most momentous instances in human history of Challenge, as Toynbee would say, there must be some potential creative Response latent in the unconscious of a good many ...people.
>
> I have already discussed several [possible] channels of response - covert mythic visions, theoretical and ideological constructions, experimental actions and directions of individual development, and, in conjunction with these, mythic works of art. But, so far as I can see, there are no known mythic patterns which are appropriate to the magnitude and exigency of the confronting situation. To succeed, I would surmise, they will have to be as radical as the anti-biological Sermon on the Mount.[4]

As Jung held, history is a record of man's search for better symbols.[5] he also holds that modern man's higher level of individuation makes necessary new forms of symbolism. Moreover, he sees the symbolism of the present century as relatively sterile and one-sided, i.e. Non-holistic. Modern symbols are either counterfeit or else nourish only one limited part of the human psyche

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[4] - Myth and Mythmaking , Murray, p.351.

We thus begin to see that ours is a situation with the possibility - indeed the imperative - of building up some cultural entity with the help of various kinds of symbolism, and weaving it into human perceptions and aspirations. What models do we have to guide us? Consider the following passage, which refers to three cases which could serve us as models.

> In some periods of history, for example the early Christian era and the Renaissance, many good symbols were born - good in the sense that they fulfilled many sides of man's nature.
> ...the symbolism of alchemy attracted Jung becuase he saw in it an effort to encompass all sides of man's nature and to forge opposing forces into a unity.[5]

The criterion of holism as a measure of the worth of the symbolism is well-rooted in psychology, and we should try and retain it. In searching for a unifying nucleus that can take much "symbolification" and that is at the same time holistic, we look for something that will also do justice to the Great Threshold, that is, solve the current critical problems and fulfill the huge potentials that are currently facing man.

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[5] - A Primer of Jungian Psychology, Hall, p. 116-7. (e.a.)

A NEW "DEVELOPMENT"

We submit, therefore, that the idea of holistic development, cf mankind and the whole man, be itself used as a nucleus. In other words the idea of holistic human development would be enriched with the aid of symbolism, of adventurous theoretical constructs, and of those other instruments which Murray mentions in the last but one quoted passage. These include ideologies, experimental actions, directions of individual development, mythic visions, and, sustaining all these, appropriate works of art. Publicly-held high aspirations will be encouraged by various means, centred on human growth and the future cf mankind.

By "symbolifying" the whole process or movement of holistic development of man at various levels, we could channel powerful instinctual psychic energies into creative ends, and the momentum would carry man through the Threshold. This spare psychic energy would show up as motivation in collective work, and an eagerness for human values such as social justice from there to new frontiers of discovery and self-discovery. Proper symbols and careful strategies might channel men's disintegrated psychic energies into a new synergy, working in a holistic system of directions of endeavour. These directions would be: integralisation of the mankind system, integralisation of culture including religion/science, fulfillment of individual personalities through participation in collective life, adjustment of institutions so that they nurture rather than stunt the individual, etc. If such an ethos is established, particularly if it includes a revised social contract newly based on the union-upwards paradigm to be described in the epilogue, would soon make it quite intolerable even to ordinary citizens to witness planetary oppression and wide famines and other signs of inhuman disparities.

An energy thus released at the grass roots would be bound sooner or later to spread and in some cases be defined and specific, hopefully to reduce global inequities, institutionalised underdevelopment, and other restraints on the holistic growth of the new man and of the new mankind. "Community development" at various levels, including those of the local geographical community and of mankind, would become a vibrant, imaginative, normative process - the cradle for the rebirth of mankind.

Since the current study is a conceptual framework or prototheory rather than a theory of development, and since the current writer can at the moment offer very little in the way of suggestion, we shall not come up here with specific symbolisms and mythologies, or with strategies for implementing the "symbolifying" process. This field is thus left open as a challenge and a plea to some creative writer or group. Perhaps a novelist, development theorist, historian, or stateseman will give us the seed images. In the case of mythical formulations we might however repeat Murray's comments regarding the credibility of myth-like images and their power.

> It should be stressed that this convictional power of a myth is, in most cases, subsidiary to its conational function: it may be most effective when it provided no more than what is necessary in the way of an historical perspective - say a description of relevant antecedent events, of the current crisis, and of the desired outcome - to give meaning, significance, and urgency to some individual or social endeavour.
>
> ... Conational effects: these are of two kinds; the first is to excite and orient certain valued actional dispositions, guide conduct, and

> sustain efforts (*educational* myth); the second is to do the opposite: to weaken or suppress certain disvalued actional dispositions (*deterrent* myth). By illustrating a basic aimful need, its actuation, and its outcome, desirable or undesirable, a myth presents a model, as does a parable, of what should be done if possible...
>
> A potent myth will serve to encourage [appropriate] behaviour... [and can engender] unanimous passionate participation of all functions of the personality (*individual* myth), or of all members of a society (*collective* myth), and thereby of unifying and strengthening the person or the group.[1]

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[1] - *Myth and Mythmaking*, Murray, p.339-40.

CHAPTER III.THE INSIGHT/BEHAVIOUR SYSTEM

A-IMAGES AND ACTIONS [1]

So far, we have discussed generally the use of symbolic domains and tools in the development of that complex phenomenon we call man. We have also concluded, from the particularly critical nature of our modern times, that approaches which are radically holistic are necessary for the development of man.

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[1] - one of the difficulties is that at this level one gets very quickly entangled in the problems of different paradigms - or underlying basic models - about human beings, about the meaning of life, about how evolution takes place, and so on. As Maruyama points our in his paper Paradigmatology (see Bibliography), when two or more participants in a discussion have different implicit unspoken paradigms, this situation leads to a serious communications block which does not depend on any specific statements about whatever topic may be at hand. While the framework suggested in the present chapter cannot claim to be free from any particular paradigms, one hopes that such a basic skeletal framework becomes useful for "pegging" or making explicit the paradigms of the participants.

RATIONALE FOR DISCUSSING AN INSIGHT/BEHAVIOUR SYSTEM

What are holistic approaches? Holistic approaches are those which consider, and consider together as a whole, many apparently different types of reality. This is the opposite of specialised approaches. As far as holistic human development is concerned, this would take into account the total man, that broad synthesis of various realities ranging from food and shelter through personality, sociopolitical, cultural, and spiritual aspects or elements.

Why are such approaches so uncommon at community, regional, and wider levels of development? One might speculate that the reasons include: the inadequate personal education of individual change agents; the difficulties of evaluating holistic programmes; the poverty of the basic image of man entertained by such institutions as municipal social planning departments (where they exist), and by intergovernmental agencies (excepting perhaps UNESCO); and, broadly speaking, a lack of collective human maturity when it comes to organised development programmes undertaking what Heilbroner calls man's first act of history."

One important reason, no doubt connected with these, seems to be a difficulty in communication. Holism is notoriously difficult to talk about,[1] and thus still more difficult to operationalise in human development - unless there is some agreed conceptual framework.

These premises suggest that the image of man required for designing and operationalising holistic development programmes must have certain properties which include the following:

1. it must be easily visualised, but must bring to one's attention all known aspects of man.

2. it may be modular (and put things in separate boxes) for the sake of easier analysis, evaluation, and communication; but if so, there must be a fundamental emphasis on the way the modules fit inextricably together.

3. it must be in the form of a general skeletal framework - the bones onto which flesh may be added in the form of more specific human realities.

These may be filled in and considered as and when required - say, with respect to a particular person or collectivity in a particular developmental situation.

If we are to add to these qualities the topic of our previous chapter, that the human reality - the domain which is to be developed - is to a large extent symbolic and ideational "insight", we may add another specification:

4. considerable importance must be given to symbols, images, and similar constructs, and to the close relation they bear to observable actions or behaviour.

We may now proceed to make up one such conceptual framework about man, in the hope that it will help communication about holistic development, and form a basis for clarifying omissions and unused potentials in current and future programmes, thus contributing to integralisation and holism at other levels.

What follows, by analogy with the clay modeller's supporting, embedded, metal frame, is only a conceptual framework and not a theory in itself. Theories and approaches, like the clay figure, still need to be moulded freely and and creatively on the supPorting structure.

THINKING IN TERMS OF SYSTEMS

Many modern well-planned development efforts, just like any other complex joint venture[1] use some form of "systems approach." As we begin to realise nowadays the nature and extent of the interrelatedness of the many parts of any given situation, and as we accumulate more useful technical knowledge which has to be applied in great quantities, we find that any thoughtful approach to a problem/potential area involves some division of the given situation (system) into parts (subsystems, holons) and examination of the relationships and interactions (inputs/outputs) of these parts to the whole, and of the whole to the wider context. This is especially true when a large number of skills and several disciplines are to be brought to bear on a given situation.

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[1] - see, for example, Simon Ramo, "the Nature of Systems Engineering," in Beyond Left and Right, ed. Richard Kostelanetz, William Morrow and Co.,N.Y., (1969) (1968) p.371.

We find that the first requirement of any systems approach is _to conceptually isolate the system concerned and its context, and to describe its main parts and their respective contexts_. In keeping with this logical first step in the development of the human reality, we will thus briefly describe it as a system along with some of its main holons or subsystems.

A system is merely a set of entities which have relations with one another such that some relations are deducible from others. The latter proviso, made probably by Anatol Rapoport, is added in order to exclude purely arbitrary collections of things. According to a useful clarification by Alfred Kuhn[3], all systems may be classified into two categories: Pattern Systems and Action Systems. A Pattern system is a set of elements which are in some perceived pattern (if they were not, they would not be a system according to our definition) but which do not influence one another or the environment.[4] A pattern system can only have something done to it. For Pattern Systems, Kuhn makes the distinction between Real Pattern Systems and purely conceptual Pattern Systems. (The former involve matter-energy and the latter exist as abstractions only and do not involve matter-energy.)

Systems that are not Pattern Systems are ACTION Systems, and in these we have influence among the elements (components) of the system.

These Action systems are divided into Controlled (or cybernetic) systems on the one hand (these systems have some internal controls making the system tend towards some apparent goal and exhibiting some behaviour as a unit), and Uncontrolled (or non-cybernetic) systems on the other hand. Uncontrolled systems do not exhibit any behaviour as a unit, even though their elements influence

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[3] - "Social systems and System Controls," in Man in Systems, p. 103-118 + appendix. Man in Systems is based on the annual meeting of the Society For General Systems Research which took place in Dallas, Texas, on Dec. 26-30, 1968.

[4] - defined as anything outside the system.

one another.

Subsequently we must disagree with Kuhn on two important points. The first is a theoretical point about systems. The first part of the following exerpt from Kuhn will illustrate the problem.

> We must... sharply distinguish between system action and systems ... Only chaos will result if we attempt to deal with actions of systems as if they were themselves systems. It is perfectly true that the actions of a given system are interrelated, and those who yearn to use the term may refer to these relationships as a system. But if so, it should be noted that this is a Pattern system, to which (I think) systems analysis does not apply.[5]

This confusion may be avoided if we adopt a different kind of system. Since there is value in including actions as a, or in a, system - particularly when they are the object of concern; and since actions do influence one another - and thus cannot be called a Pattern System - the above does not seem satisfactory.[1]

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[5] - Alfred Kuhn, p.103-118

The solution seems to be to include human actions in the human system. There seems to be no particular need, for our purposes at least, to consider human beings themselves as elements of the system, and so we shall leave them out, including only their actions. Thus, so far, our human system consists of:

(a) the actions of people as components or elements (these actions may be restricted to the situation being considered, say a community or organisation.); and

(b) (as in any system) the relations between these elements.

The other point of disagreement is related to Kuhn's classification of world-views, conceptual sets, ideologies, etc., as Conceptual Pattern Systems or subsystems.[2] Bearing in mind that Pattern systems are those which can only have something done to them, it is clear that this classification is unjustified. For one thing, it ignores the internal self-influence that symbolic systems of the human mind have. This self-influence, even growth, is mentioned by Whitehead and by

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[1] - conventional sociological descriptions of a social system are, after all, built up in terms of roles, these being the fundamental units of social behaviour.

Boulding, among others.[3] It also ignores the effect that symbolic systems have on the actions of people. People's behaviour is affected, in fact normally it is determined, by their images of fact and value, by current ideologies, and by other symbolic units (which we have called noospheric holons.) Therefore, symbolic forms cannot be considered to be merely in Pattern Systems.

THE ELEMENTS OF THE HUMAN SYSTEM

We are thus able to imagine an Action System whose elements or components are of two kinds: actions (human behaviour) and symbolisations (thought, insight, internal world). There is no theoretical objection to having a system with elements that are of different natures.* The Insight/Behaviour system therefore consists of:

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[3] - "no account of symbolism would be complete without this recognition that the symbolic elements in life have a tendency to run wild, like the vegetation in a tropical forest. The life of humanity can easily be overwhelmed by its symbolic accessories" Whitehead Symbolism, p.61. "Man's image has a phenomenal capacity for internal growth and development quite independent of messages received from outside." Kenneth Boulding, The Image, p.26.

(i) actions, roles, organised systems of roles (=institutions);

(ii) symbols, images (=knowledge structures), other symbolic forms (e.g. linguistic metaphors, beliefs, ideas, values, etc.), and systems of symbolic forms (e.g. ideologies, world-views, central value systems, social eidos, utopias, culture, personality symbolic orientation, etc. - i.e. higher-order noospheric holons;

(iii) relations among (i); relations among (ii); and relations between (i) and (ii), i.e. between images and actions, between noospheric holons and institutions, etc.

The insight/behaviour system is a mankind system, for there are numerous planetary influences among the elements. The total system contains numerous subsystems, and it rarely possible to draw precise boundary-linesseparating these subsystems. The two largest subsystems might be considered to be what Patrick J.

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* - one could, of course, consider a human act of symbolic reference, i.e. a symbolisation, as an action, i.e. a part of of behaviour; it is convenient however to retain the distinction between what are normally thought of as actions on the one hand and symbolisations on the other. Also, we will refer to symbols as being members of the system, whereas strictly speaking it is the symbolic reference between symbol and meaning that belongs to our system (the symbol itself may be not only a thought but also a word, an object, a place, and even an action.)

Kerans refers to as Operational Structures on the one hand and Ideological Structures on the other.[5] These two, which correspond roughly to the two different kinds of components (i), (ii), influence one another.

Other major subsystems[6], are the actions and images relating primarily to man as biological organism; the actions and images relating primarily to man as having a personality and human internal life; the actions and images relating primarily to patterns of social influence and interaction; cultural symbolic constructs plus "actions organised around properties of symbols and the need to form stable structures of symbols."

Because of the intimate two-way interaction between behaviour and images it is not usful to consider a behavioural subsystem separately from the corresponding cognitive (or insight, symbolic, etc.) subsystem. It is possible, for analytical purposes, to consider society separately from culture and either of these separately from personality, but as soon as this distinction is used, one generally has to give major consideration to the links, overlap, and mutual interaction between society and culture, personality and society, etc.

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[5] - see Theological Studies, March 1973, vol.34 #1, pp.99-102.

[6] - since Pitrim Sorokin (Society, Culture, And Personality: Their Structure And Dynamics, 1947), Edward Shils And Talcott Parsons (A General Theory Of Action) It Has Become Common To Divide Human Reality Into Organismic, Personality, Social, And Cultural Aspects.

The above conceptual framework is summarised in Fig.3.2 which shows the human Insight/Behaviour system and some examples of the components of the various subsystems. The shaded part of the diagram denotes the Insight subsystem (or symbolic universe) which is made up of symbols and images and structures made up of symbols and images. The unshaded boxes together denote the behaviour subsystem, whose elements are actions, and structures made up actions (e.g. institutions). Fig.3.1A and Fig.3.1B are included for the sake of a rather schematic evolutionary perspective.

The above is essentially a very simple framework[1] and no wonders whould be claimed for it at this stage. In order to be "systematic" it has shown separately several subsystems of the human reality. But in order to do fuller justice to the actual wholeness of man, it is necessary to emphasise the intimate links among the subsystems.

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[1] - if we include such things as communication channels (we can imagine them part of the operational structures) this diagram shows the whole realm of organised intelligence, or noosphere, (with the exception of insects' and other animal's intelligence, etc.) This is depicted in Fig.3.3.

CHAPTER III. THE INSIGHT/BEHAVIOUR SYSTEM

B-INTERPENETRATION AND OTHER SYSTEM CONCEPTS

The framework we are in the process of suggesting may be adequate as the skeleton on which to base a mental picture about man useful in the field of development work. But we cannot hope to attain an appreciation of holism and integralisation without describing the interrelationships and interpenetration of these subsystems before proceeding any further.

INTERPENETRATION

For this, one could hardly find a clearer statement than that of Guy Rocher[2] in his *Introduction a' la Sociologie Generale*:

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[2] - the actual title of the English edition is mistranslated as *A General Introduction to Sociology - A Theoretical Perspective.* (Guy Rocher, transl. By Peta Sheriff, Macmillan, Toronto, 1972 (1968)) Grateful acknowledgements to the author and publisher for this extract from pages 107-8.

The three systems - social, cultural, and psychological - have in common the fact that they are all present and involved in human social action. Moreover, all three are equally necessary for such action. In effect social action is comprised of a network of interactions and roles which are based on mutual expectations; but these expectations exist and have meaning for each actor because of all the patterns of behaviour and the values of the culture, as well as the symbolic expressions which surround and represent them. In addition, each person becomes involved in social action through a more or less important part of his personality. The individual acts and reacts according to the traits which make him a particular and unique person.

Thus, while it may be possible to distinguish these three systems analytically, in reality none of these three is autonomous, isolated, or self-contained. Their boundaries touch one another; or, more accurately, there are no boundaries between them, for each system needs the other two in order to exist and to function. It is from the joining together of these three systems that all concrete social action is derived. The social system can exist as a normative system of interactions and roles only because culture provides shared values which guide behaviour and confer on it a communicable meaning. Culture exists only because it is created and re-created continuously within and through interaction and social action, of which it is both a condition and a consequence. Finally, the personality contributes to the two preceding systems the life element, or the essential spark to light the fire - it is the source of all the motivations which make each actor act and react in the social situation

In fact, the three systems are not merely united; rather, they truly interact. Not only is each system related to the other two, but both in concrete action and also theoretically, it is enclosed in them and fashioned from elements provided by them.

Not only is there this kind of interpenetration but also there is a corresponding synthesis taking place for each individual. This concept is used later in Fig. 6.2. Thus, socialisation can be defined in terms of the individual's learning and internalising the socio-cultural "elements of his environment" and integrating them into the structure of his personality.

Most agencies and agents of social change and development will[3] be concerned with only part of the total insight/behaviour system. Thus they will have to isolate their field of concern by delineating it, or imagining a boundary. Clearly the process of delineating must also include a specification of the influences of the larger system, the inputs[4], and the influences on the larger system, the outputs. This systems framework not only enables every factor to be considered in a systematic and integrated way, but it also enables the persons involved to establish in their minds a realistic and useful image of the social units they are influencing, e.g. a community or organisation. Planners and other specialists have been approaching their work through some kind of systems approach for some time already. For them the value of the present study is as a reminder of what is mostly ignored: the fact that ideological structures, the symbolic universe, are part of the human system involved. Non-specialists, including citizens and change agents, can make up, or be presented with, suitably simplified and clarified systems schemes, illustrated with visual aids, in order to improve the perspective, scope, realism, and effectiveness of their decisions. Again, it should be remembered that ideological structures of symbols and images are an important part of the system to be studied and influenced.

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[3] - unfortunately?

[4] - often involving information transfer

TOWARDS MORE DETAILED MODELS

How is one to build on such a framework, especially when one needs to create detailed operational guidelines? In Daniel M. Duncan's programme for training business managers the participants are taught that the desired systematic mental model (in their case of a business organisation; for us similar statements may be made with respect to all or parts of the insight/behaviour system) can be obtained by gaining a depth understanding of the following six concepts.[*]

1. EVIRONMENT of the whole system, or of the smaller system being considered. [this environment provides, makes available, or denies certain outputs from the system.]

2. MISSION the system's process, reason for inception and continued existence, and its purposes and goals.

3. SUBSYSTEMS and FUNCTIONAL SUBSYSTEMS. A subsystem can be any set of activities and images among which there are organised relations (making it into a situation.) A functional subsystem is one that performs a certain process. This process is one of the 19 critical processes[1] that must be performed by living systems (organisms, organisations, noospheric holons, etc.) according to General Systems Theory, and without which there would be a breakdown of the system.

4. COMPONENT, STRUCTURE [lasting patterns among components or elements or higher level holons], GEOGRAPHICAL UNITS, etc.

5. RELATIONSHIPS among parts of the system, which are thus coupled together to obtain or maintain the integrated wholeness of the system. Such connections or couplings are relationships or systemic linkages that may occur either
(a) through the creation of new subsystems (systems of thought, institutions, etc.) whose purpose is to link other subsystems or holons; or,
(b) by means of actions (and interactions) of

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[*] - This list, with the exception of item 5, has been partly adapted from the report given by Dr. Duncan in "Training Business Managers," in Man in Systems, p. 294. There are, we believe, direct implications for the training of community development workers, for other agencies, and for community groups.

[1] - see subheading "information" below.

individual persons on behalf of their respective subsystems.; or
(c) by direct interaction between two or more subsystems as part of their normal "life".
Any one of these linkage processes may involve, for example, emotional interactions, coercion, bargaining, legal-bureaucratic links, moral pressures, aesthetic forces, or identification/solidarity mechanisms.

6. SYSTEM-WIDE PROCESSES: Groups of subsystems and multiple relationships among them. A broad range of processes within the system cannot be attributed to single subsystems, and upon investigation we find "multiple subsystem arrays" functioning. These can be classified into INPUT/OUTPUT PROCESSES, GROWTH, EVOLUTION, DEATH/"SICKNESS".[*]

"INFORMATION" IN SYSTEMS OF IMAGES

Some of the 19 critical processes, each performed by a functional subsystem are involved in the processing (metabolism) of information. Kenneth Boulding's scheme whereby information reaching the image (in a person's mind) changes the image may be used to clarify the effect of information on the symbolic part of the insight/behaviour system. Boulding, in The Image, tells us that when a message (information flow) hits the image, the latter may either remain unaffected; or augment, i.e., grow in basically unchanged form; or undergo radical, revolutionary change (metanoia, as it has been called); or change some of its properties (such as its emotional content, its degree of certainty, etc.)

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[*] - for more details, the original source of some of these basic concepts can be found in the work of J.J. Miller, specifically in the following: "Living Systems, (a) Basic Concepts, (b) Structure and Processes, (c) Cross-Level Hypotheses," Behavioural Science, 10, (1965), 380-411.

On the broader level of functional subsystems of the insight/behaviour system J.G.Miller refers to those nine (out of 19) which metabolise information as: 1. Input (from outside) Transducer [trans=through and duce=to lead]; 2. Internal Transducer; 3. Channel and Net (receiving and sending information in a network); 4. Decoder; 5. Associator; 6. Memory; 7. Decider (executive subsystem with power); 8. Encoder (for information to be transferred out of system); 9. Output Transducer.

We shall not, however, deal further with these detailed constructs from General Systems Theory, as using them is beyond the present scope.

USING THE FRAMEWORK

We have thus constructed at least the beginnings of a conceptual framework which satisfies the four requirements that were suggested at the beginning of this chapter, i.e.: 1. simple but universal; 2. modular but connected; 3. skeletal so that the user may build around it; 5. includes noospheric holons, or symbols and images.

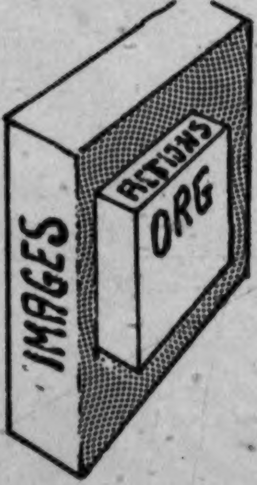
We shall now proceed to build some flesh on the framework for our present purposes, by using it to discuss some of the implications of the idea of holistic development.

By development in any domain we usually mean stimulating (usually speeding up and removing constraints) existing evolutionary processes in that domain, while creatively adding or emphasising desired trends and removing or counteracting undesired ones. Human (planned) development is an expression of our ontological freedom and responsibility. And this responsibility implies that we have to work on the basis of some understanding of existing human evolutionary processes. Therefore we shall consider briefly the evolution of personalities (in Chapter IV) and also the role that culture plays in the evolution of the total human system (in Chapter V). We shall also look at the domains themselves, mainly symbolic ones as we have already asserted; and this will lead us to suggest some meanings and implications of the idea of planned development of these domains.

In this connection, one is faced with a dilemma, and this dilemma is precisely the reason for the discussion in the chapters mentioned. It is this: as far as holistic development is concerned, should programmes place emphasis on the "whole man" as individual, or on "Man" and "mankind" in the collective sense? The word-symbol "Man" itself connotes both the individual and the sociocultural - but what about the relative emphasis that must be given to these two aspects or domains? And if we try and aim at both individuals and collectivities, what normative paradigm are we to employ, in our thinking and in our development strategies, to guide us in regards to the relation between the two?

For the sake of completeness, it might have been appropriate to include also a discussion of the organismic subsystems (e.g. Fig.3.2). This has however been widely discussed by development writers. For this is the direct domain of economic development, housing development, agricultural development, and so on. We have little to add to these discussions beyond the assertion that economic development is often over-rated or emphasised in what from the point of view of the whole man is a fragmented approach to the detriment of personality development and sociocultural development. We shall thus omit the organismic system from the present discussion.

Fig. 3.1a PROCESSES OF
PRIMITIVE ORGANISM:
the insight/behaviour system


IMAGES
ACTIONS
ORG

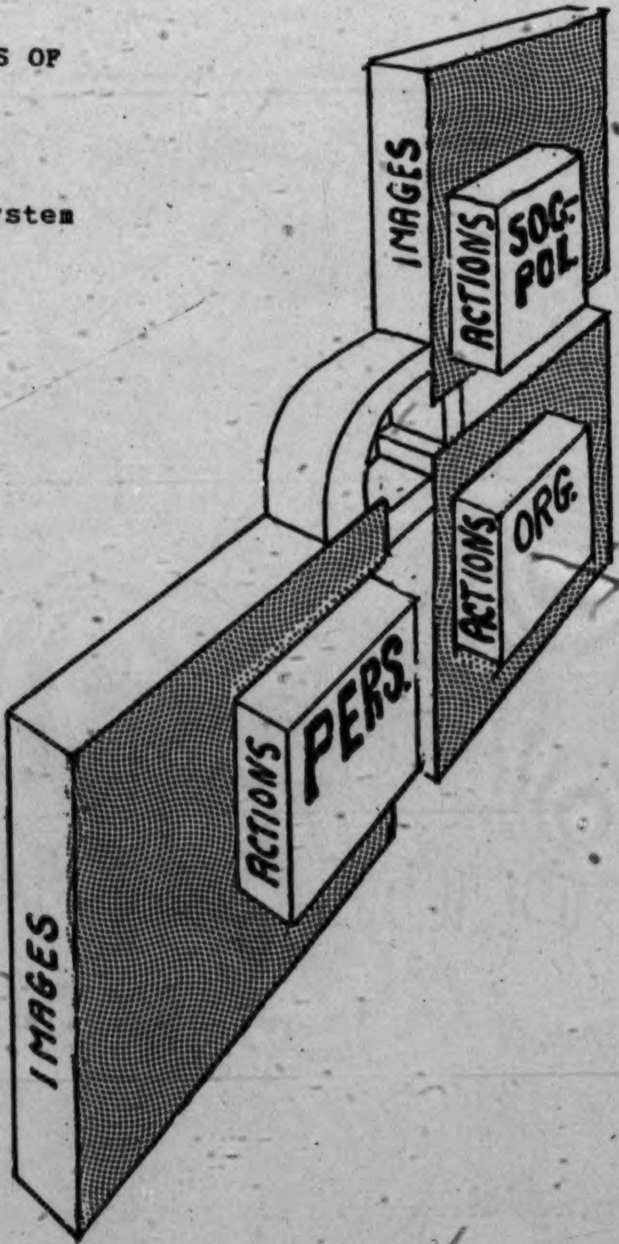

IMAGES
ACTIONS
SOC.
POL
ACTIONS
ORG.
IMAGES
ACTIONS
PERS.

Fig. 3.1b PROCESSES
OF A PRIMATE ANIMAL
SOCIETY*

*possessing some personality and social patterns (but no culture);
The insight/behaviour system: organismic, personality, and social subsystems

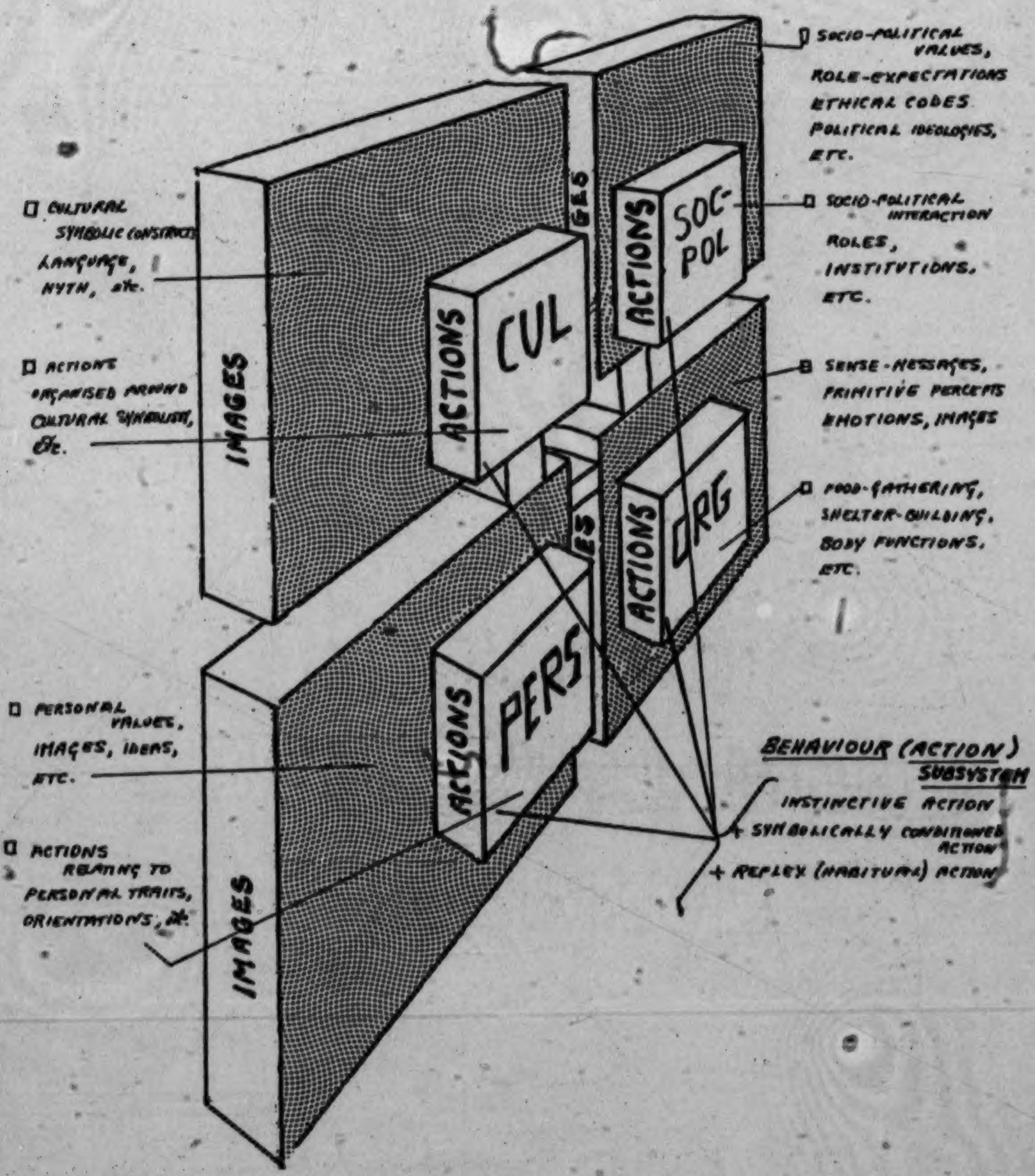

☐ SOCIO-POLITICAL VALUES,
ROLE-EXPECTATIONS
ETHICAL CODES
POLITICAL IDEOLOGIES,
ETC.
☐ CULTURAL SYMBOLIC CONSTRUCTS
LANGUAGE,
MYTH, etc.
☐ SOCIO-POLITICAL INTERACTION
ROLES,
INSTITUTIONS.
ETC.
GES
ACTIONS
SOC-POL
CUL
☐ ACTIONS
ORGANISED AROUND
CULTURAL SYMBOLISM,
etc.
IMAGES
☐ SENSE-MESSAGES,
PRIMITIVE PERCEPTS
EMOTIONS, IMAGES
ORG
☐ FOOD-GATHERING,
SHELTER-BUILDING,
BODY FUNCTIONS.
ETC.
ES
PERS
☐ PERSONAL VALUES,
IMAGES, IDEAS,
ETC.
BEHAVIOUR (ACTION) SUBSYSTEM
INSTINCTIVE ACTION
+ SYMBOLICALLY CONDITIONED ACTION
+ REFLEX (HABITUAL) ACTION
☐ ACTIONS RELATING TO
PERSONAL TRAITS,
ORIENTATIONS, etc.
IMAGES

Fig. 3.2 PROCESSES OF MANKIND: THE INSIGHT/BEHAVIOUR SYSTEM

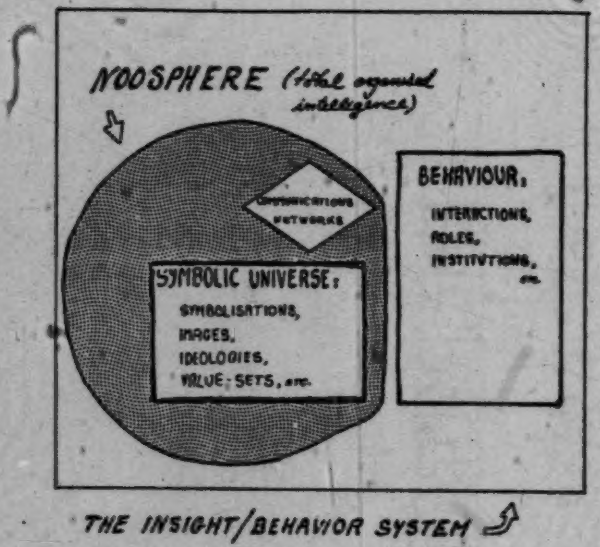

NOOSPHERE (total organised intelligence)
COMMUNICATIONS NETWORKS
SYMBOLIC UNIVERSE:
SYMBOLISATIONS,
IMAGES,
IDEOLOGIES,
VALUE-SETS, etc.
BEHAVIOUR:
INTERACTIONS,
ROLES,
INSTITUTIONS,
etc.
THE INSIGHT/BEHAVIOR SYSTEM

Fig. 3.3 DIAGRAM OF THE (TOPOLOGICAL) RELATIONSHIPS AMONG SOME OF THE CENTRAL CONCEPTS USED: NOOSPHERE, INSIGHT/BEHAVIOUR SYSTEM, SYMBOLIC UNIVERSE, HUMAN ACTION, ETC.

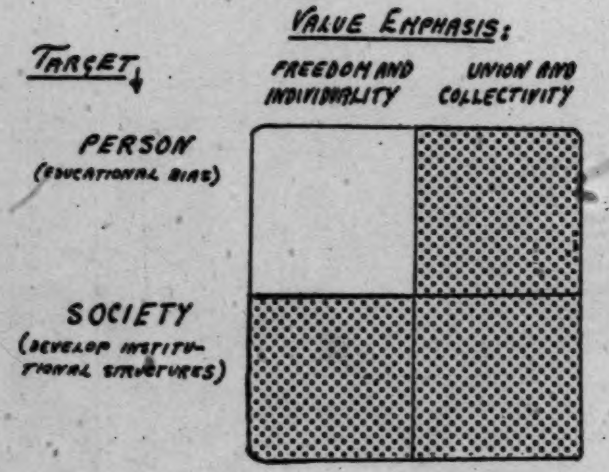

VALUE EMPHASIS:
TARGET
FREEDOM AND INDIVIDUALITY
UNION AND COLLECTIVITY
PERSON
(EDUCATIONAL BIAS)
SOCIETY
(DEVELOP INSTITUTIONAL STRUCTURES)

Fig. 4.1 FOUR APPROACHES TO DEVELOPMENT; including three community development approaches

5

CHAPTER IV.DEVELOPMENT AND THE INDIVIDUAL

A-PERSONALITY VS. COLLECTIVITY IN DEVELOPMENT

We consider first the personality subsystem as domain for development - those images and actions relating primarily to one's personality: the problem of the individual person versus the individual as merely part of the collectivity arises as soon as we try and determine what is truly individual.

THE PERSONALITY SYSTEM

In a small group situation one may visualise a personality system for each person (as the object of development); for larger social units, such as a community, an organisation, or humanity, one may consider a generalised personality system. This must then embody universal or frequently-occurring personality traits and their dynamics. We also include such things as one's self-image (Paolo Friere[3] builds his radical development efforts around the improvement of the self-image of the oppressed through their understanding and controlling of the relevant sociocultural forces.)

In the personality system we include the behavioural and symbolic expressions[2] of patterns in the

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[1] - these are very significant in development activities. For example, The Achieving Society (David C. McClelland, Princeton, N.J., Van Nostrand, 1961) is an examination of the central role of the "need for achievement" in economic growth and decline. (This book undoubtedly overstates its case and leans too far towards individualism.)

psyche.[2] The personality is where pedagogy or education overlaps with (community) development. We also find here values and value-orientations (such as B-values based on Being and fulfillment of potentialities, and D-values based on the need to overcome deficiencies[4]); - generally, this subsystem includes those parts of one's mind set which are more convenient to regard as personal rather than socio-cultural.

Deeply-held ideas and values, including for example one's personal image of the future[5] and one's religious beliefs and experiences may be considered part of the personality even though some of these could have been strongly influenced by society and culture. "Personalities" are usefully regarded as subjects and objects of planned development.

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[2] - patterns in physical or biophysical material, e.g. The human cerebrospinal or the sympathetic nervous systems, do not belong directly to our Insight/Behaviour system, which includes only symbolisations and actions. Such patterns belong to the human body, which being material is part of the environment of the insight-behaviour system. However, we in fact become aware of these patterns only through corresponding patterns in the symbolisations and actions of men, and these do belong to our system.

[3] - see Pedagogy of the Oppressed, transl. By Myra Bergman Ramos, Herder, 1971. " [Friere believes that pedagogy] may serve either to dominate individuals ...or to further their liberation by increasing their consciousness and ability to 'create culture.'" (Science, 172:672, May 14, '71);
"Perhaps it can be termed 'Teilhardian' ...The reader will sense a reality and an optimism emerging not from an imaginative reconstruction of the human past but rather a determination to shape the human future." (America, 124:272, Mar 13, '71)

INDIVIDUAL AS HOLON IN SOCIETY

The boundary between the personality subsystem and the sociocultural processes is not sharply drawn, but common usage and common experience require that we do leave some central core of processes that is "personal," in spite of the direct and indirect influence of culture and society. Dwight G. Dean puts this problem very clearly as follows:

> In Homo sapiens, society rather than the individual has become the primary unit in existence. For centuries in the West, philosophers, theologians, educators, businessmen, have concentrated on the individual. They have affirmed that he alone was responsible for his sins, his triumphs, and his defeats. Social scientists find that the individual is not that kind of organism, and cannot be understood in such a conceptual frame. He is a product of his culture; he is a living part of the group, and can

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[4] - Abraham Maslow's framework.
[5] - Frederick Polak's The Image of the Future investigates the effect that this image has on social change.

> be understood only in relation to it. To judge him outside this matrix is like trying to understand a fish without reference to water.

> A comprehension of the double role of the individual, observes Linton,[1] as a separate person and as a unit in society, provides a key to many problems of human behaviour: "Until the psychologist knows what the norms of behaviour imposed by a particular society are, and can discount them as indicators of personality he will be unable to penetrate behind the facade of social conformity and cultural uniformity to reach the authentic individual."

This double role of the individual is just the type of situation which gave rise to the concept of the holon, which we discussed earlier. Both the individual's own processes and the society's processes (manifested mostly through individuals) are holons, and both have the dependent properties of parts and independent properties of wholes. On the one hand even society is dependent on its environment; while on the other hand even within the individual there are important semi-independent parts or holons. Thus R.D. Laing,[3] writes " the changes in the relationship between the different aspects of the person's relations to himself are constantly associated with his interpersonal relationships."

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[1] - Ralph Linton in The Study of Man, "a brilliant inventory of the major findings in cultural anthropology."
[2] - Dwight G.Dean, Dynamic Social Psychology, (2nd. emph. added). Random House, New York, 1969,p.502.

The relationship between personality and society is one of mutual influence. As regards the influence of personality, consider the following:
"the ability to perceive the demands of a role was related to a measure of neuroticism based on self-description."[4]

As regards the influence of society, consider the following:

> Danger once came from inadquate food supplies, disease, and premature death. Today, danger primarily comes from within ourselves, and from our relations with other people, (Jeanne Binstock).[5]

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[3] - in The Divided Self , Tavistock, London, 1960, p.77.

[4] - in research conducted by D. Katz and R.I.Kahn, the Social Psychology of Organisations, New York, John Wiley, 1966. See also "towards a Psychological History of Utopias," Daedalus, 94:293-322, by Frank E. Manuel.

THE DILEMMA IN THE POLITICS OF DEVELOPMENT

This question is by no means a purely academic one, for there is often an ambiguity in development activities about the politics of "the individual versus the group or community," or "the sacrifices the individual must make for the common good," or the "primacy of the individual and his freedom." Development efforts, including education, may approach people on either an individual or a collective basis. In each of these cases they may emphasize, in the value-orientation, either the individual and his freedom or the group and union in a group. In community development, commonly accepted values permit three of these four possible approaches, as illustrated in the shaded areas of Fig.4.1.

The relationship between personality and society is one of mutual influence. As regards the influence of

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[5] - "Sociologist Jeanne Binstock states that what people must fear above all else is exclusion from a network of human relationships. In the past, human relationships were firmly bonded by ties of kinship and community. Now our human relatioships are voluntary, and may disintegrate at any moment when there is a negative evaluation of our performance." (editor, article "Choosing to Die," in Futurist, vol VIII, No.2,1974,p.68-71

personality, consider the The only reasonable aim, of course, would be that of having a healthy and developing individual personality in a healthy and developing group, community, and planetary society. What if these conflict, and what if priority must be given to one or the other? Lawrence S. Kubie, in an article called "The Nature of Psychological *Change and its Relation to Cultural Change*"[2] tells us that:

> The fact which confronts us is that cultural change is limited by the restrictions imposed on change in the individual nature by concealed neurotic processes. At the same time there is a continuous cybernetic interplay between culture and the individual, i.e. between the intrapsychic processes which make for fluidity or rigidity within the individual and the external processes which make for fluidity or rigidity in a culture. It would be naive to expect political and ideological liberty to give internal liberty to a citizen unless he had already won freedom from the internal tyranny of his own neurotic mechanism...
>
> Therefore, insofar as man himself is neurotogenically restricted, *he will restrict the freedom to change of the society in which he lives.* This interplay is sometimes clearly evident, sometimes subtly concealed; but it is the heart of the solution to the problem of human progress.

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[2] - in Ben Rortblatt (ed.): Changing Perspectives on Man, *U/of Chicago Press, 1968, pp.147-8.*

Unless by political liberty Kubie means merely a laissez-faire kind of liberalism, it does not really seem naive as he suggests to speculate that even with imbalanced and neurotic individuals social development can improve matters. For these individuals may quite well be neurotic precisely because of the modes of social and cultural interaction available to them. Far from seeing a clear case for commencing with the individual's development, the intuition of the present writer suggests starting with social and cultural development, (if one has to make a choice) but relying on some enlightened image of the "whole man" when deciding directions for sociocultural changes. Sometimes agencies do have to make a choice one way or the other (for example, because of funding, etc.), but there is always the possibility of somewhat specialised agencies co-operating synergetically.

> There is a vital interplay [writes Marcuse[3]] between development of the individual and of his society... Formerly autonomous ...psychic processes are being absorbed by an [individual's] public existence. Psychological problems therefore turn into political problems: private disorder reflects more directly than before on the cure of the general disorder.

These remarks are easily translated away from their pathology-bias and into a positive development orientation.

THE DILEMMA IN THE SYMBOLIC UNIVERSE:

1.-society in the mind?

When development activities are aimed at developing the symbolic heritage and improving the symbolising processes that constitute human life, or when these activities employ symbols of various kinds as tools, it can be borne in mind that this tension or polarity/complementarity between the individual and society exists also in the very nature of symbolising. Thus Whitehead[3] states:

> In order to replace this decay of secure instinctive response [in the society of human beings] various intricate forms of symbolic expression of the various respoonses of social life have been introduced. The response to the symbol is almost automatic, but not quite. ...the reference to the meaning is there ...but ...is not so clear as to be imperative. ...such symbolism makes connected thought possible by expressing it, while at the same time it automatically directs action. In place of the

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[3] - apologies to the original publishers: I was unable to find the original reference to this extract.

> force of instinct which suppresses individuality, society has gained the efficacy of symbols, at once the preservative of the commonweal and of the individual standpoint. (p.66)

Society therefore exists to a large extent in the individual mind in the form of shared patterns of symbolic understandings and expectations*

THE DILEMMA IN THE SYMBOLIC UNIVERSE:
2.-persona: a social mask?

Conversely, however, one could say that what is normally called personality itself has a social component. The word comes from "persona," a mask used by actors to underline their role on the stage. Linking this up with the persona archetype isolated by Jung we get the image of a facade built and maintained with the purpose of obtaining social acceptance. The persona archetype may also be called the conformity archetype.

Is society merely in the individual person's mind, or is it the case on the other hand that the individual's personality is a socially-constructed epiphenomenon? There is no doubt truth in both viewpoints, which should be regarded as complementary.

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* - see, for example, Society in the Mind - Elements of Social Eidos, by Charles Madge, Faber, London, 1964.

SIGNIFICANT PERSONALITIES IN DEVELOPMENT

Hopefully, agents of development will never quite lose this sense of the importance of the individual, however communistic the prevalent ideology. Because the individual is indeed important, even for the whole of humanity. Bertrand Russell has declared that one hundred outstanding individuals have shaped the life of mankind. The values, self-images, thought-patterns of outstanding individuals, the encouraging or discouraging milieus set up by educational or institutional approaches to development thus come into the picture. The lack of understanding and lack of facilities or else (as in North America) a misconception of the value of equality[3] (confused with sameness) often leads, through ignorance or embarrassment, to a neglect of this important point. Programmes and processes are thus not oriented towards meeting the special needs and towards developing the special potentialities of what to society are unique human resources.

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[3] - equality is discussed in a readable philosophical study Equality by John Wilson, Hutchinson and Co, London, 1966. On p.75 he shows that some of the problems with the concept of equality might be avoided by a social organisation which people participate in designing, and by abolishing competition make society look more like an orchestra and less like a gladiatorial combat in the ancient Roman arena. An interesting point, in view of the Community Development emphasis on the values of equality and participation at the same time.

CHAPTER IV.DEVELOPMENT AND THE INDIVIDUAL

B-DEVELOPING PERSONS

THE EVOLVING DOMAIN OF PERSONALITY

The psychologist Gordon Allport,[1] emphasises the role of perceptions of self and world, and of some unity of motivation. In the developing personality, these perceptions and motivation are integrated to an increasing extent.

In "The Goal of Individual Development,"[2] Nevitt Sanford emphasises the intrapersonal integration, internal communication, and the ability to maintain identity in the face of continual learning inputs from the sociocultural environment.

> A high level of development in personality is characterised most essentially by complexity and

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[1] - in his book Personality, a Psychological interpretation (New York, H.Holt and Co., 1937)

> by wholeness. There is a high degree of differentiation, a large number of different parts or features having different and specialised functions; and a high degree of integration, a state of affairs in which communication among parts is great enough so that the different parts may, without losing their essential identity, become organised into larger wholes in order to serve the larger purposes of the person... The highly-developed individual is always open to new experience and capable of further learning; his stability is fundamental in the sense that he can go on developing while remaining essentially himself.

Some of the symbolic orientations and action-patterns found in the personality subsystem can be organised in terms of a sequence of stages that the individual goes through. The individual's social situation, including family, community, and class, influences the passage through these stages, but often they influence mostly just the speed and the superficial details of expression of this process of individual development, making the broad sequence *approximately* valid for the majority of human beings. It is thus a useful framework for our purpose, which is that of contributing to a developmental conceptual framework in relation to the

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2 - this is an article in G.Kerry Smith (ed.) *1945 Twenty-Five Years 1970*, American Association for Higher Education, San Francisco, Jossey-Bass, 1970, p131-46.

various aspects of the insight/behaviour system.

Because of this objective of the present study, the following is presented without apology for inclusion in the mental frameworks of those involved in development work. The following framework, especially the correlation of corresponding stages according to different authors and researchers, owes a great debt to Elisabeth Drews and Leslie Lipson, who present it in their stimulating book.[3]

__LEVEL I__

PRESOCIAL (Loevinger[1]), REACTIVE (Graves[2])

Prelanguage, infancy, mental retardates.

__LEVEL II__

IMPULSE-RIDDEN (Loevinger), ANIMISTIC (Graves), PRE-CONVENTIONAL/Stage 1 (Kohlberg[3]), AMORAL (Peck and Havighurst[4])

Impulse-ridden, dependent interpersonal relations; psychopathic personality satisfying whims and impulses without regard to the effect on other people.

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[3] - __Values and Humanity__, p.64

LEVEL III

OPPORTUNISTIC (Loevinger), MATERIALISTIC (Level 4, Graves), PRECONVENTIONAL/Stage 2 (Kohlberg), EXPEDIENT (Peck and Havighurst), SOCIAL LEADER (Drews[5])

A mental symbolisation of human relations as "like those in the market place" (Kohlberg,p.26); action patterns: dominant - manipulation and winning by any means.

LEVEL IV

CONFORMIST (Loevinger), ORDERED EXISTENCE (Graves, Level 3), CONVENTIONAL/Stage 3 (kohlberg), CONFORMING (Peck and Havighurst), STUDIOUS (DREWS).

Conformity is the dominant pattern; "we have the picture of the individual absorbing the colour of the group and so internalising its rules and mores that he normally conforms without thinking about it." (Drews and Lipson, p.65); this is the behaviour most often rewarded and

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1 - Jane Loevinger, "The Meaning and Measurement of Ego Development," American Psychologist, March 1966, pp195-206.
2 - Claire W.Graves, On the Theory of Value, Working Paper, Union College, Schenectady, New York, March, 1967.

praised in schools.

LEVEL V

CONSCIENTIOUS (Loevinger), BELONGING (Graves), CONVENTIONAL/Stage 4 (Kohlberg), CONFORMING (Peck and Havighurst), STUDIOUS (Drews).

According to Loevinger, interpersonal relations are here seen in terms of feelings and traits rather than in terms of actions - they become more vivid, intense, and meaningful than before. The personality system in this stage is influenced less by the society system. Internal influences are strong, however: self-criticism, guilt, rigid superego.

LEVEL VI

AUTONOMOUS (Loevinger), PERSONALISTIC (Graves), POSTCONVENTIONAL/Stage 5 (Kohlberg), RATIONAL-ALTRUISTIC (Peck and Havighurst), CREATIVE INTELLECTUAL (Drews), FULLY FUNCTIONING (Rogers[6]), SPECIALIST (Arnold[7]), PRODUCTIVE PERSONALITY (Fromm[8])

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3 - Lawrence Kohlberg, "The Child as Moral Philosopher," *Psychology Today*, Sept 1968, p.25-30.

4 - Robert F. Peck and Robert J. Havighurst, *The Psychology of Character Development*, John Wiley and Sons, New York, 1960.

5 - Elisabeth Monroe Drews, *The Creative Intellectual Style in Gifted Adolescents*, Vols I,II,III; Michigan St. U., Lansing, 1963, 1965, 1966.

Greater awareness, including awareness of internal inconsistencies; development of the personality system is towards moral principles and values which transcend any particular group or society; mutual interdependence however is still shown in interpersonal interactions. A concern for the welfare of others as well as oneself. At this stage the symbolic creation of principles and goals has strong effect on the behaviour: individuals are here found to work actively for their principles.

LEVEL VII

INTEGRATED (Loevinger), BEING-MOTIVATED (Graves), POST-CONVENTIONAL/Stage 6 (Kohlberg), GIFTED GENERALIST (Arnold), SELF-ACTUALISING (Maslow[9]), WORLD MAN (Mumford[10]), UNIVERSAL MAN (Teilhard de Chardin[11]), FULLY HUMAN (Huxley[12]), ARETE (Socrates[13]), COSMIC CONSCIOUSNESS (Bucke[14]), SUPERIOR PERSON (Polanyi[15]), BEAUTIFUL PERSON (Jewish, Chinese traditions[16])

At this stage the symbolic part of the personality system

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6 - Carl R. Rogers, On Becoming A Person, Houghton Mifflin Co., Boston, 1961.

7 - John E. Arnold, "The Specialist and the Generalist: Production vs. Creativity," In Inst. For Personality Assessment And Research, Proceedings Of The Conference Of The Creative Person, Lake Tahoe, California, Oct 13, 1961, P.9-I To 9-XIII.

8 - Erich Fromm, Man For Himself, Rinehart And Co., New York, 1947.

is dominated by the olympian or cosmic view. There is still responsibility in the symbolic system, but now this is accompanied by a "search for meaning"; in the symbolisation of guiding values, important criteria are logical comprehensiveness, universality, and consistency (Kohlberg); and reconciliation of opposites (Maslow.) At the very highest reaches of this level, "certain rare persons are capable of attaining a transcendental state where, as Blake thought, 'everything appears as it really is, Infinite.'"

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9 - Abraham Maslow, Towards a Psychology of Being, 2nd. Ed., Van Nostrand, Princeton, N.J. 1968.

10 - Lewis Mumford, The Transformations of Man, Collier Books, New York, p.246.

11 - Pierre Teilhard de Chardin, the Phenomenon of Man Harper and Bros., N.Y., 1959.

12 - Aldous Huxley, Island, Harper and Bros, New York, 1962.

13 - Catherine Roberts, The Scientific Conscience, George Braziller, New York, 1967, p.26; copyright 1967 by Catherine Roberts. Arete means goodness or virtue.

14 - Richard M. Bucke, Cosmic Consciousness, E.P.Dutton, New York, original copyright 1901, 19th edition, 1959.

15 - Michael Polanyi, Personal Knowledge, Univ. Of Chicago Press, 1958.

16 - see Jules Henry, Culture Against Man, Random House, N.y., p.319, and Jerome Bruner, On Knowing: Essays For the Left Hand, Harvard U. Press, Cambridge, 1962, p.119.

SOME IMPLICATIONS FOR PLANNED DEVELOPMENT

All this has implications for the development worker or agency, and for the planners of our future. Development programmes should include the facilitation of personality growth, and this requires encouragement of, and institutional reliance on, small groups of people who work or talk or play together.

> The human potential movement has brought emphasis on each person's need for love and transactional relationships. We need to live in clusters where we can support each other psychologically. We need to develop openness and honesty and simplicity in life, and not be dependent on consumer goods. We need to discover awareness and contemplation, psychological peak experiences, and the possibility of ecstasy. We need to provide for and reinforce the development of every human being to his or her full potential if we are to create a fulfilling and humane society in the years ahead.[1]

We have considered a rough overview of the evolutionary processes occurring in the personality subsystem of the Insight/Behaviour system. This has helped to "fill in" one aspect of the conceptual framework about holistic development that we are building. The following assertions suggest themselves.

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[1] - this summary by John Platt of the personality-oriented needs of developing a future society is one of the four sets of concepts and beliefs that are necessary, world-wide, for the survival and growth of mankind. Platt, a humanist scientist, states that the world needs new paradigms of philosophical and religious and scientific belief if mankind is to survive the coming decades. See John Platt, "World Transformation, changes in belief systems," _The Futurist_, Aug. 1971.

(a.) Individual personality processes and structures[2] influence changes in the community and in mankind as a whole.

(b.) Personality development is always either an immediate or an ultimate purpose of development activities.

(c.) Personalities develop. This development can be facilitated even outside the purely educational fields (schooling, adult education, etc.)

(d.) The symbolic part of the personality should be included, conceptually and operationally, as an important part of the domain of development and community development activities.

Some operational implications are:

(e.) Analysis of the ways in which personalities, for whatever reasons, are imbalanced, unfulfilled, not whole.

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[2] - including symbolisations, actions, and patterns among these.

The task of development action will then be to find and implement ways of integralisation, enabling the individual or the collectivity to supply the missing parts or the required integration;

(f.) Study and implementation of the ways in which individuals, through educational or through institutional approaches to development, may be encouraged to understand, direct, speed up, and enhance their own and each other's personality development (these objectives, after all, occur in other kinds of planned development);

(g.) Understanding and allowance for, but also utilisation in development approaches, of dissimilarity among individuals including differences of personality stage, personality type.[3]

We could hardly find a better statement to summarise the content and rationale of this section on personality development than the following passage by

---

[3] - such research might be carried out by teams including cyberneticists, psychologists and psychiatrists, neurophysiologists, theologians, social scientists, educationsists, and philosophers. A spin-off from such a think-tank would certainly be a clearer understanding of broad cultural development. Polanyi, for example, has described the close parallels between the development of concepts in science and the development of concepts in the child. (see The Tacit Dimension, Doubleday, 1967)

Lewis Mumford:*

> The development of world culture concerns mankind at large and each individual human being... This effort grows... out of the crisis of our time.. [coming] as a measure to secure human survival. But the process would lose no small part of its meaning were it not also an effort to bring forth a more complete kind of man than history has yet disclosed. That we need leadership and participation by unified personalities is clear...
>
> The kind of person called for by the present situation is one capable of breaking through the boundaries of culture and history, which have so far limited human growth. A person not indelibly marked by the tattooing of his tribe... not... enclosed in vocational armour he cannot remove even when it endangers his life. A person not kept by his religious or dietary restrictions from sharing the spiritual food that other men have found nourishing; and, finally, not prevented by his ideological spectacles from ever getting more than a glimpse of the world as it discloses itself to those who may, with increasing frequency, be able without glasses to achieve normal vision.

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* - Lewis Mumford, The Transfformations of Man, p.169.

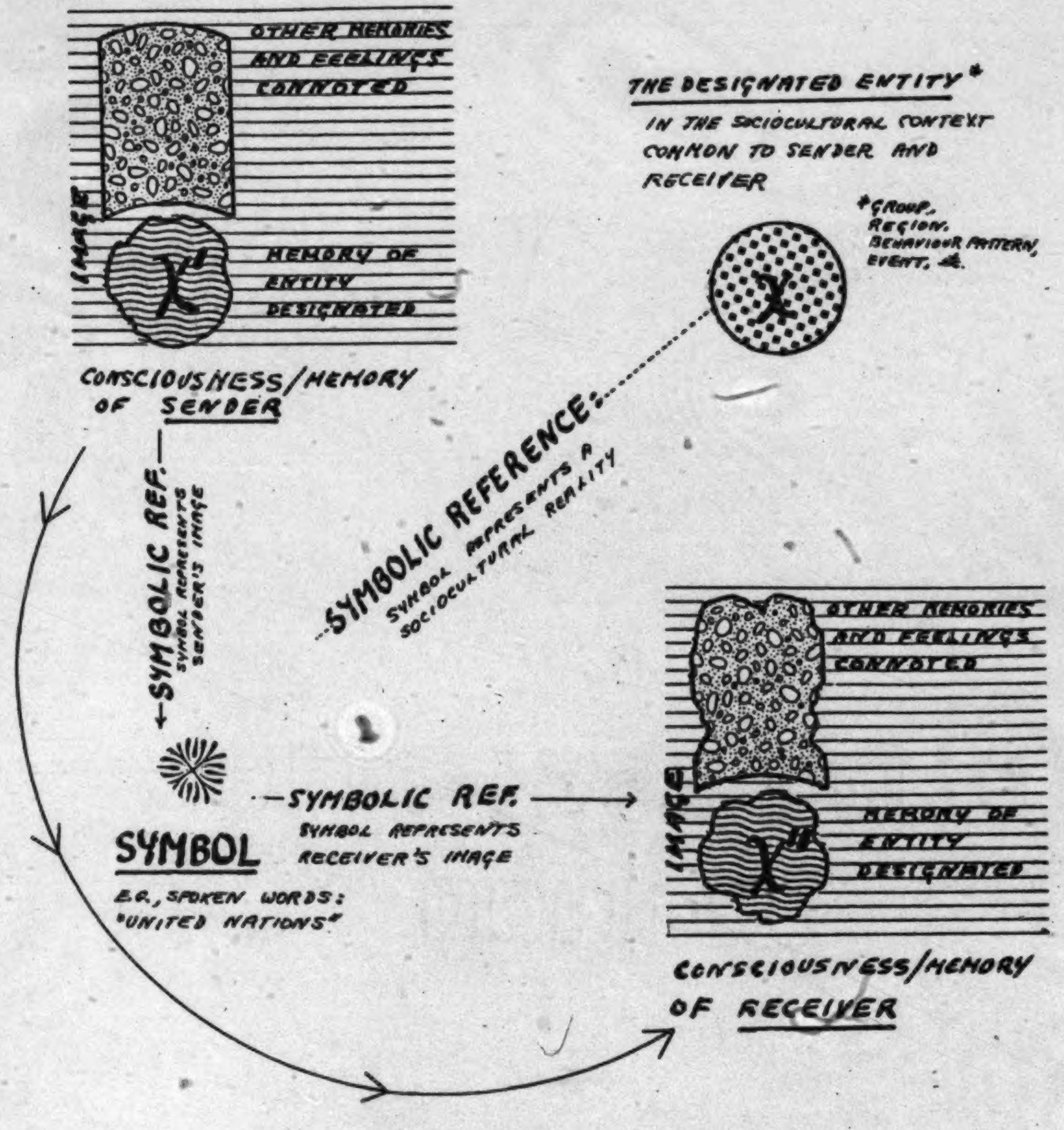

OTHER MEMORIES
AND FEELINGS
CONNOTED
IMAGE
X'
MEMORY OF
ENTITY
DESIGNATED
CONSCIOUSNESS/MEMORY
OF SENDER
THE DESIGNATED ENTITY*
IN THE SOCIOCULTURAL CONTEXT
COMMON TO SENDER AND
RECEIVER
*GROUP,
REGION,
BEHAVIOUR PATTERN,
EVENT, &.
X
SYMBOLIC REF.
SYMBOL REPRESENTS
SENDER'S IMAGE
SYMBOLIC REFERENCE:
SYMBOL REPRESENTS A
SOCIOCULTURAL REALITY
SYMBOL
E.G., SPOKEN WORDS:
"UNITED NATIONS"
SYMBOLIC REF.
SYMBOL REPRESENTS
RECEIVER'S IMAGE
OTHER MEMORIES
AND FEELINGS
CONNOTED
IMAGE
X''
MEMORY OF
ENTITY
DESIGNATED
CONSCIOUSNESS/MEMORY
OF RECEIVER

Fig. 5.1 SOCIOCULTURAL COMMUNICATION BY MEANS OF SYMBOLS, IMAGES, SYMBOLIC REFERENCE

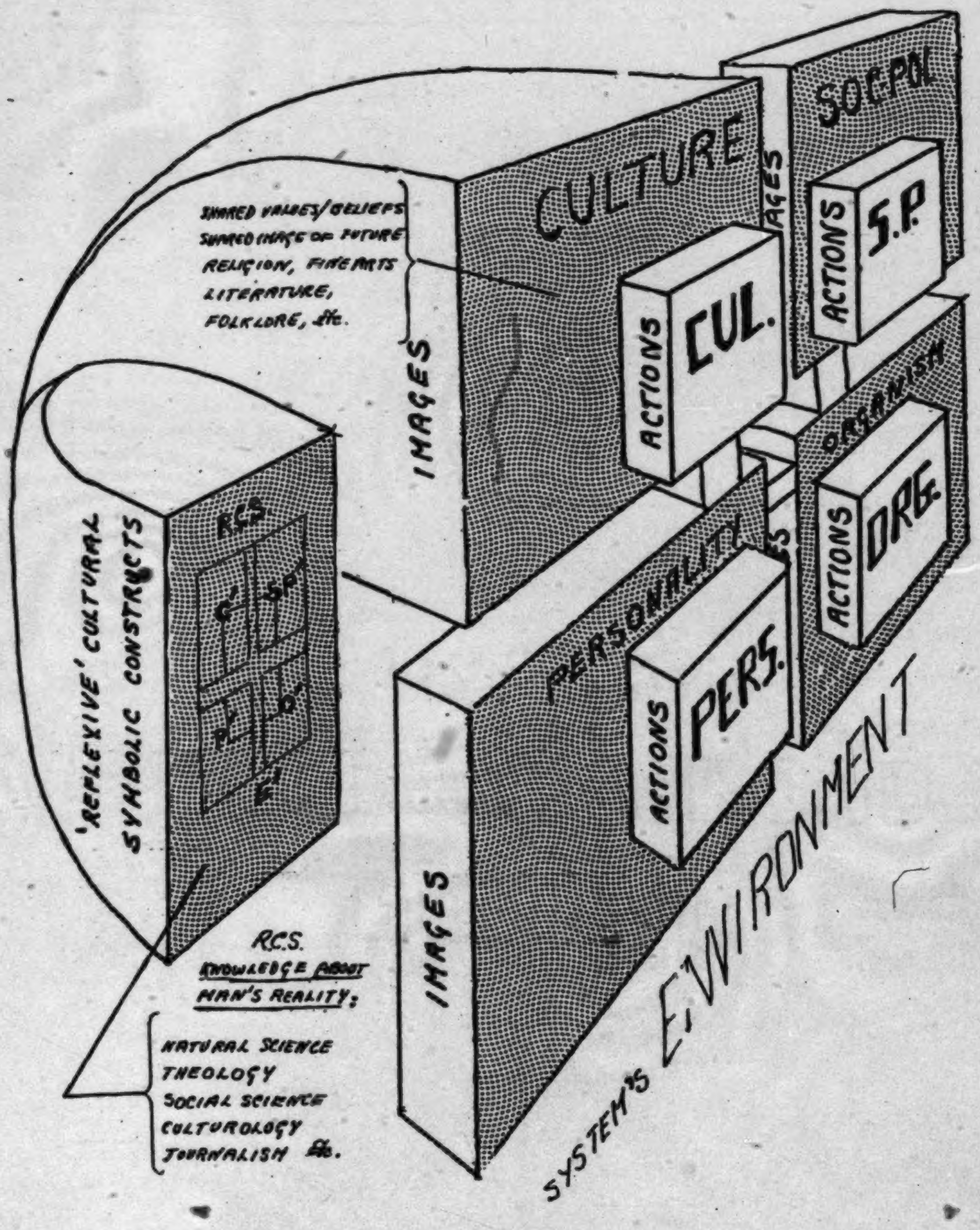
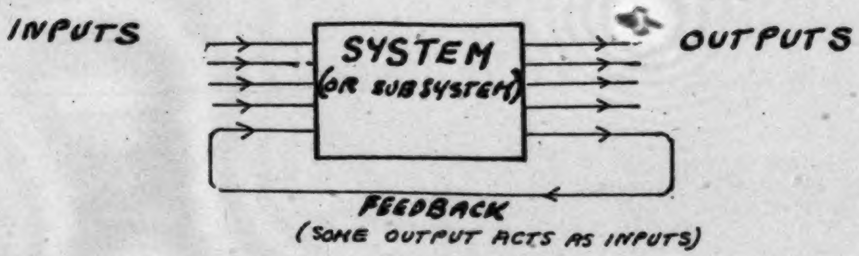
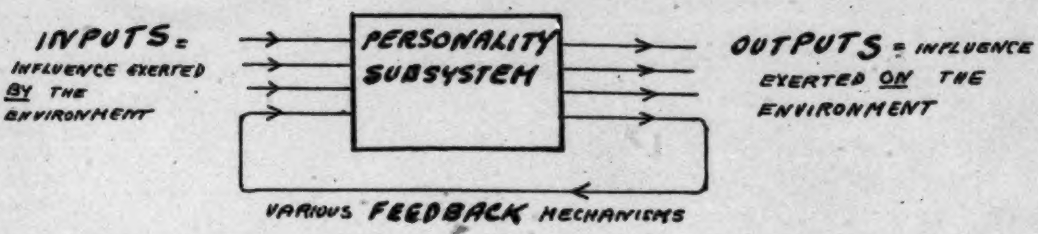
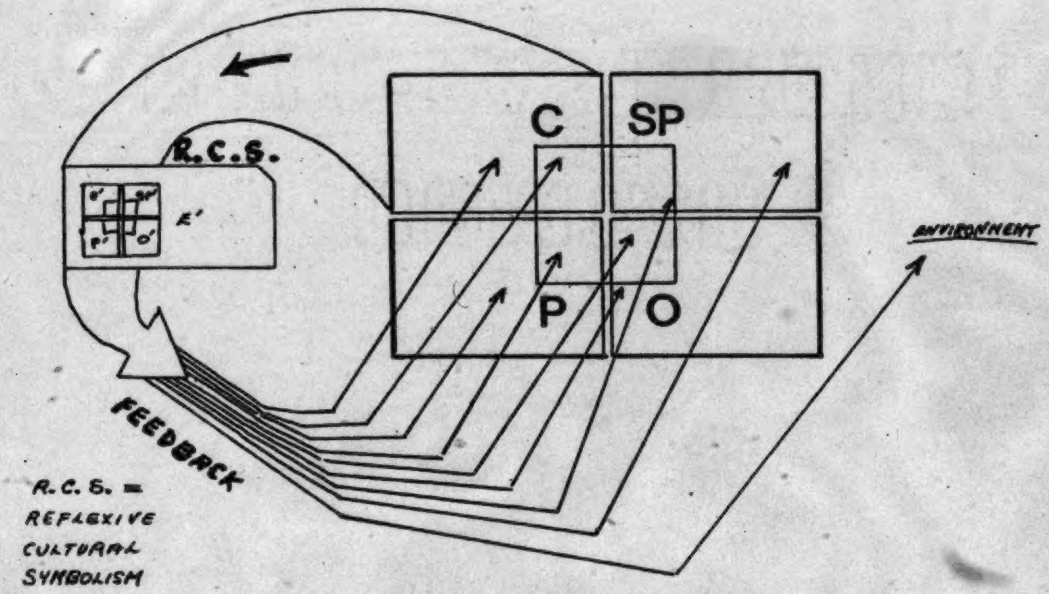

CULTURE
SOC.POL.
IMAGES
ACTIONS
CUL.
ACTIONS
S.P.
ORGANISM
ACTIONS
ORG.
PERSONALITY
ACTIONS
PERS.
IMAGES
IMAGES
SHARED VALUES/BELIEFS
SHARED IMAGE OF FUTURE
RELIGION, FINE ARTS
LITERATURE,
FOLKLORE, etc.
'REFLEXIVE' CULTURAL SYMBOLIC CONSTRUCTS
R.C.S.
C'
SP'
P'
O'
E'
R.C.S.
KNOWLEDGE ABOUT MAN'S REALITY:
NATURAL SCIENCE
THEOLOGY
SOCIAL SCIENCE
CULTUROLOGY
JOURNALISM etc.
SYSTEM'S ENVIRONMENT

Fig. 5.2 THE NEXT STEP IN DEVELOPMENT: THE INSIGHT/BEHAVIOUR SYSTEM OF MAN


INPUTS
SYSTEM
(OR SUBSYSTEM)
OUTPUTS
FEEDBACK
(SOME OUTPUT ACTS AS INPUTS)


INPUTS = INFLUENCE EXERTED BY THE ENVIRONMENT
PERSONALITY SUBSYSTEM
OUTPUTS = INFLUENCE EXERTED ON THE ENVIRONMENT
VARIOUS FEEDBACK MECHANISMS


R.C.S.
C'
SP'
P'
O'
E'
C
SP
P
O
ENVIRONMENT
FEEDBACK

R.C.S. = REFLEXIVE CULTURAL SYMBOLISM

Fig. 5.3 CULTURAL FEEDBACK

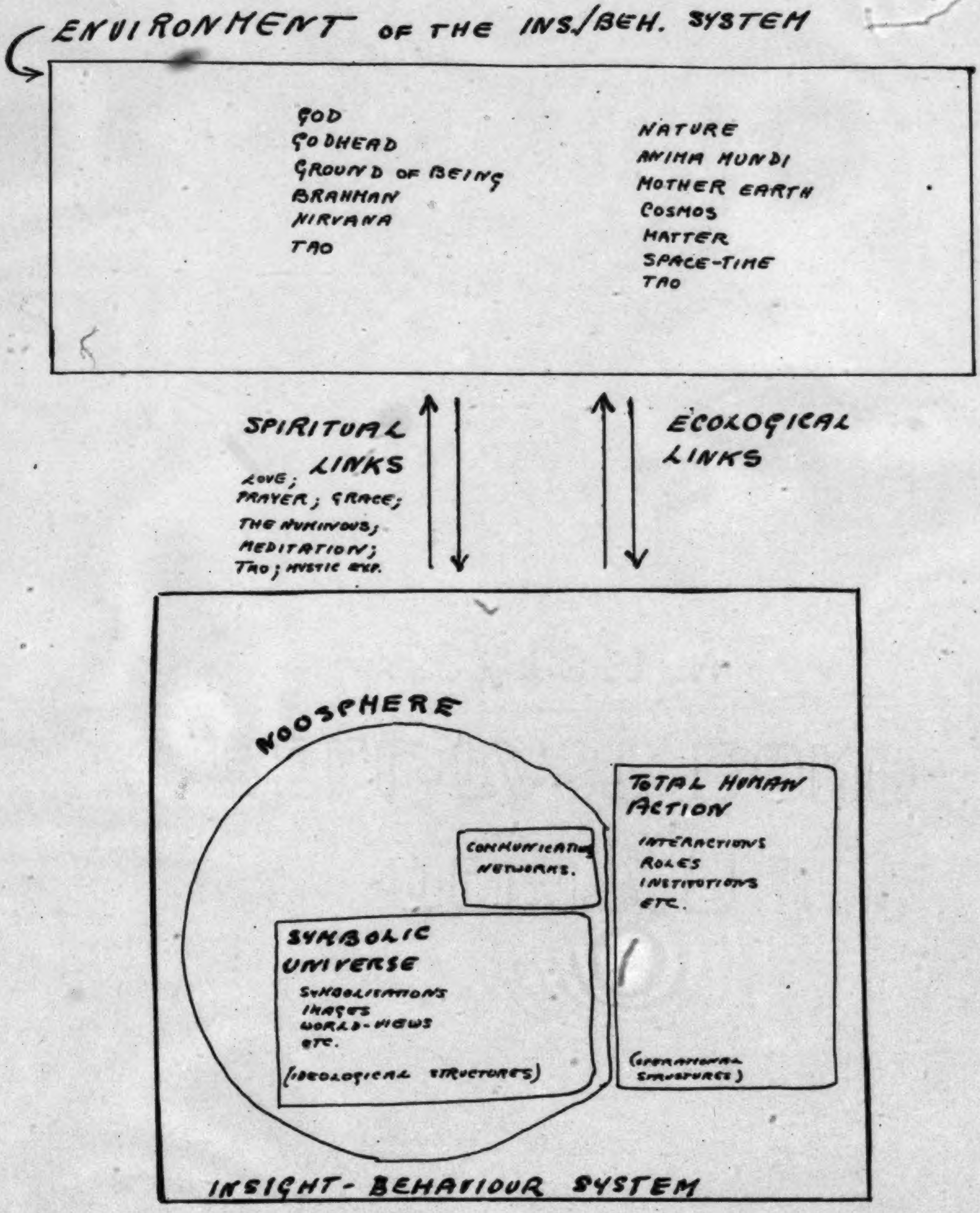

ENVIRONMENT OF THE INS./BEH. SYSTEM
GOD
GODHEAD
GROUND OF BEING
BRAHMAN
NIRVANA
TAO
NATURE
ANIMA MUNDI
MOTHER EARTH
COSMOS
MATTER
SPACE-TIME
TAO
SPIRITUAL LINKS
LOVE;
PRAYER; GRACE;
THE NUMINOUS;
MEDITATION;
TAO; MYSTIC EXP.
ECOLOGICAL LINKS
NOOSPHERE
COMMUNICATION NETWORKS.
SYMBOLIC UNIVERSE
SYMBOLISATIONS
IMAGES
WORLD-VIEWS
ETC.
(IDEOLOGICAL STRUCTURES)
TOTAL HUMAN ACTION
INTERACTIONS
ROLES
INSTITUTIONS
ETC.
(OPERATIONAL STRUCTURES)
INSIGHT-BEHAVIOUR SYSTEM

Fig. 5.4 SPIRITUAL AND ECOLOGICAL LINKS WITH THE ENVIRONMENT OF THE INSIGHT/BEHAVIOUR SYSTEM

CHAPTER V.COLLECTIVITIES AND DEVELOPMENT

A-SYMBOLIC SOCIOPOLITICAL DOMAIN

In this chapter we continue our objective of clarifying the domain of development by filling in the framework of the Insight/Behaviour system - this time considering the sociopolitical and the cultural subsystems. In keeping with what we have stated previously, we now find that this field, too, is to a considerable extent symbolic.

The rationale for this chapter is generally that of helping to establish the conceptual framework for holistic devlopment, and of exploring further the "individual versus the collectivity" theme. More specifically, we note that the disintegration of man's symbolic universe which we had mentioned occurs in a particular way in this domain, a domain of shared images and values. The promise of integralisation, of counteracting this disintegration, also lies in this domain. It is useful therefore to have a closer look at it, particularly the symbolic aspects, so that one can then use the ontological freedom of man to change himself through development.

In this chapter we consider: (a.) the sociopolitical domain; (b.,c.) the cultural domain and its particular feedback role and potential; and (d.) the environment of our system, which must also be considered in holistic development. We start with the sociopolitical domain.

BOUNDARY BETWEEN PERSONALITY AND POLITICS

In considering this subsystem (see Fig. 2.5) we must first distinguish it from the personality system. This may be done by considering again the statement by Ralph Linton in the quotation made earlier from Dwight G. Dean[1]. Dean writes

> A comprehension of this double role of the individual, observes Linton, as a separate person and as a unit in society procides the key to many problems of human behaviour. "until the psychologist knows what the norms of behaviour imposed by a particular society are, and can discount them as indicators of personality he will be unable to penetrate behind the facade of social conformity and cultural uniformity to reach the authentic individual."

---

[1] - Dynamic Social Psychology.

As suggested before, the boundary between the personality part and the sociopolitical part of the Insight/Behaviour system is not sharp since these two overlap. In the statement by Linton, for example, few people would insist strictly that the "authentic" individual can be fully described without reference to those forces and those images which clearly belong to the collectivities of which he is part. Linton is merely making a very useful analytical distinction.

THE RATIONALE FOR SOCIAL BONDING

We do not mean simply "social conformity" when we refer to symbolisations and actions relating to sociopolitical interaction and influence. The demands of society may in fact be mutually contradictory, and this fact too is relevant to the distinction between the two subsystems, since

> the multiplicity of roles that man is compelled to play in our society enforces inconsistent behaviour even on those who have attained a level of logical and psychological consistency.[2]

Society faces the problem of surviving and helping its members survive together in spite of their freedoms, their whims, their separateness. To be sure, the basically similar patterns of the human psyche, qua human, are the foundation for some common traits of behaviour. But persons "individuate" each in a different way even from the same psychic basis, and there are besides this fact genetic and other differences.

This problem was in the seventeenth century explained away in terms of the social contract, a fictitious event which is still sometimes used as a symbol. The social contract was supposed to be a rational agreement to limit one's own liberties to those which do not intrude on those of others, and to work with others for mutual satisfaction. In fact there never was a time when independent people sat down rationally in their thousands and decided to form a society in this way. More accurate would be the description which Joseph Campbell pictures for us towards the end of his Creative

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[2] - Marie Jahoda, "Consistency and Inconsistency in Intergroup Relations: the Problem," Journal of Social Issues, 1949,5,p.5; [quoted in "Symbolising the Values of Others," by Stuart Carter Dodd and William Catton Jr. In Symbols and Values: An Initial study, ed. Lyman Bryson et.al.,1964]

3

Mythology. He says that the large human brain, with its capacity for unforeseen experience and unprecedented thought, and the long human infancy (long compared to that of other species) have given us a very large capacity for learning. This brings with it the danger of disorientation, and the state of being inadvertently cut off from the survival patterns which in other species rely heavily on instinctive action.[3] Hence the genesis of social ritual lore, of both primitive and developed human groups, aimed at guiding the child to adulthood in a collectivity.

> The instincts have to be governed in the interests both of the group and of the individual, and traditionally it has been the function of mythology to serve this social-psychological end. The individual is adapted to the group[4] and the group to its environment, with a sense thereby of gratitude for the miracle of life. (p.674)

In another work, Hero With A Thousand Faces, Campbell remarks that "society becomes visible to itself through ritual..." In modern times, although we still have mythology, we have other symbolic networks and codes which serve this function of "governing instincts".

---

[3] - Whitehead (Symbolism, p.65) also explains social symbolism as arising to replace the decay of "secure instinctive response" in the collectivity. See an appendix to this study for a list of this and other functions of symbolic forms.

Thus if - as will be suggested later - some instinctive reaction still exists and is getting out of hand for some reason, it is both natural and vitally important we actively get rid of it and replace it with desired response using symbolic tools like shared images and ideologies and shared codes. This is the case with the ingroup/outgroup cleavage in instinct, which now really must be replaced by adequate and dynamic "mankind" symbolism. Here we have an example of the need to use man's ontological freedom in changing his own nature.

NOOSPHERIC - OR SYMBOLIC - ASPECTS OF THE SOCIAL BONDING

A symbol in the social context (see Fig.5.1) is a shorthand reference to a pattern of desired or undesired action or its consequences; a shorthand reference, moreover, which is linked with the deep reaches of the organism so as to call up appropriate emotions and feelings. These act as motivators for action and enables the individual to survive in a group, the group to survive in nature. This is what we referred to before as symbolically-conditioned action.

> Now, when we examine how society bends its individual members to function in conformity with its needs we discover that one important operative agency is our vast system of inherited symbolism.[4]
>
> The realm of patterns of behaviour and values takes on the appearance of a vast symbolic world in which social actors, groups, collectivities, and civilisations move. It is therefore not an exaggeration to say that social action is constantly and entirely submerged in symbolism in many ways, and that it is both motivated and fashioned by different types of symbols. It can even be said that human action is social because it is symbolic; symbolism is an essential component of social action and one of its main foundations.[5]

Social perceptions, recollections, and premonitions are translated into symbolic form and these symbols and images, because they are the only available secure guidance about the environment. Make individuals in society act in certain specified ways towards one another.

> Men live, indeed, in a forest of symbols [Note: the author refers here to Baudelaire's phrase "a' travers une foret de symboles."] which comprehends the various strata and modes of meaningful existence. Human societies...

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[4] - Whitehead, Symbolism, p.73.

[5] - Guy Rocher, Introduction a' la Sociologie Generale, p.68)

> establish symbols of their political and social organisation such as the symbols that represent the two aspects of the state - military and legal. They express the continuity and duration of clans and families in their collective recollections in the worship of their ancestors, in the tradition of their ideal images.
>
> In the formation of symbols, societies demonstrate the collective power of the human mind and of collective affections. ...human groups control and organise their lives by building up forms and patterns of significance...[2]

One might imagine that through long experience certain patterns of action are discovered and remembered to be disastrous, for example leading to sadness, crop failure, disease, conflict, high tensions of jealousy, etc. Similarly disaster can be rationally deduced and forecast from an imagined pattern of action. Disaster, or conversely satisfaction, may be foreseen via the image of the future[3] that the collectivity holds.

These perceptions are symbolically encoded (for example using linquistic metaphor) and maintained in social norms, mores, roles, values institutions. Symbols of important realities may be associated with real or imaginary but exemplary (paradigmatic) events to make up a story which we call a myth.* Symbolic memory, according to Cassirer, is the process by which man not only repeats his past experience but also reconstructs this experience. Imagination becomes a necessary element of true recollection. Salomon comments that "it is even possible to define collective recollections as a social institution in its inner dynamics. Collective memories are realised in images, meeting, documents..."

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[2] - Symbols and Society, p.103ff.

[3] - see Polak, the Image of the Future

ORIGIN OF THE NOOSPHERE

We may consider a Neolithic (late Stone Age) genesis for these collective memories. Before that, peoples were loosely bound groups of wandering hunters. It was only in the neolithic age that "the great cementing of human elements began which was never thenceforward to stop." This cementing or integrating of individuals is described by Pierre Teilhard deChardin (as paleontologist-philosopher) in The Phenomenon of Man:

---

* - anthropologist Malinowski deals with myths as affording precedents and sanctions for social status and moral values (see Magic, Science, And Religion, Glencoe, Ill., 1925, p.71)

> "the Neolithic age [often ignored] was nevertheless a critical age and one of solemn importance among all the epochs of the past, for in it Civilisation was born. (...) In this decisive period of socialisation, as previcusly at the instant of [individual man's] reflection, a cluster of partially independent factors seems to have mysteriously converged to favour and even force the pace of hominisation...
>
> At the end of this metamorphosis [which saw also the emergence of agricultural research, weaving, fundamental communal and juridical structures, pottery, pictographic writing and metallurgy] mankind was already outlined and linked up. Since the age of the reindeer the peoples had been little by little finding their definite place, even in matters of detail.
>
> Between them exchanges increased in the commerce of objects and the transmission of ideas. Traditions became organised and a collective memory was developed. Slender and granular as this first membrane might be, the noosphere there and then began to close in upon itself - and to encircle the earth."

THE IMAGES THAT MAKE PEOPLE ACT TOGETHER action (based on the personality system), how is it that societies do in fact manage to survive? The key to the answer lies in the shared, ort be messages, images, beliefs, ideologies, myths, etc. Action based on these symbolic products - from role-expectation to political ideclogy - is symbolically-conditioned action. Often, hcwever, the original "meaning" is forgotten. The original sociopolitical conditions may have changed. Without this or any other visible rational justification, the actions based on these symbolic forms endure nevertheless. This is habituated or reflex action, which is the foundation of those vital and pervasive patterns of action without which society cannot exist. The motivational power of symbols, then, persists even in reflex action. This phenomenon is convenient in that it removes the necessity for thinking every time about original meanings - but, for the same reason, it is dangerous, especially in times of rapid change.

THE IMAGES THAT MAKE SOCIETY STABLE

Because of such complete or partial reflex suppression of rational meaning, there is only a vague appreciation of the meaning of most symbols on which most people act most of the time. Faced with this fact and with the unpredictability of individual action (based on the personality system), how is it that societies do in fact manage to survive? The key to the answer lies in the shared, or even partially shared, recollections, perceptions, and vague meanings associated with social symbolism. The idea of a stable system being possible even when the components are unstable is a familiar one in cybernetics and in neurophysiology. In these fields, it is the overlapping functions of the elements - and the form of structural organisation which makes use of this phenomenon - that ensures the stable functioning of the whole system. Thus the switching-element or else the neuron need only know vaguely, so to speak, where it fits in, and even if it goes completely haywire it is not likely to affect significantly the total system. In social collectivities this "vague but insistent meaning," as Whitehead calls it, of symbolism is what enables large numbers of "unstable" individuals make up a "stable" collectivity functioning in a certain way. This collectivity, be it local community or mankind, stands of falls, or changes direction, on the basis of common recollections perceptions, and premonitions.[5] A corollary to this for development agents is that if we want to put a collectivity together in a different way we must find some way of changing, directly or perhaps indirectly, the almost invisible but pervasive symbolism.

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[5] - Ernst Cassirer, in Essay On Man, sees man collectively creating a new world of symbolic forms for himself, serving as an intermediary between perception and response - a kind of buffer zone which not only integrates or unites the society (because the forms are also shared and have strong social connotations) but also, according to Durkheim and his disciples including Mauss and Hallewachs, "construct the seals of meaning for human acting and suffering."

THE IMAGES WHICH MAKE FOR POLITICAL UNIONS

In view of the desirability of a united mankind, (e.g. in terms of equity of distribution, etc.) it is interesting to consider one of the foundations of historic sociopolitical unions. Political unions and communities studied by Karl W. Deutsch and other historians and political scientists[1] inspired the conclusion that there is an important link between the effectiveness of political symbols and the kind of previously-acquired memories to which they appeal.

Most symbols used for the purposes of national and international unifications in the past may have drawn on "the existing symbols, habits, and institutions of the smaller units." The organisation of symbols, comments Deutsch, involves the organisation of perception and of memory. Certain socially significant memories are retained by the people. Other "memories" are only official ones depending on the historians. But what is significant and even what is historical tends to change...

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[1] - Symbols and Society, p.37ff.

Here we have again the notion of symbolic memory, or collective recollections.

A MULTIPLICITY OF SYMBOLS

We thus see that in general it is not the unique and special symbols which pull a society together, or promote new sociopolitical unions. It is instead the whole network, reaching backwards in time, forwards (symbolically) into the future - appealing to rational thought and to emotions, indicating precise things or vague meanings.

> The efficacy of a symbol as a unifying force in human society depends primarily upon the multiplicity of other phenomena which it is capable of mustering within the range of consciousness of its observers. It is the multiplicity of associations roused from the subconscious (i.e. including previously acquired memories) by the symbol, which alone can achieve ... results ... indispensable for the unification of large societies.[2]

And again, in Deutsch's paper:

> The first impression to emerge from a study of these cases [of political unions in history] was that of the multiplicity of unifying symbols in cases of a successful union, or even of a successful pluralistic community. Such political symbols can be divided into six broad categories: 1) abstract symbols, such as ideas, words, slogans, works of literature, or songs; 2) pictorial symbols, such as colours, flags, statues... animals... ; 3) personal symbols, such as kings, heroes, leaders, saints, prophets, or poets; 4) symbolic places; 5) symbolic organisations or institutions, ...insofar as these acquire symbolic functions in addition to their primary activities; 6) religious symbols - this is a category that cuts across the other five in many instance, but is perhaps not exhausted by them. (...) in the successful cases one finds effective common symbols not in just one or two, but in five and often all six of these categories. (p.38)

Whitehead tells us that "the self-organisation of society depends on commonly-diffused symbols evoking commonly-diffused ideas, and at the same time indicating commonly diffused actions."[3] He says he finds it difficult to give good examples of this because of the multiplicity of different kinds of existing and necessary symbols (as mentioned by Deutsch, above). For practical purposes,

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[2] - Simon Greenberg, "Symbols and Symbolism," in Symbols and Society, p.542.

[3] - Symbolism, p.76.

such as those of development agencies, it is possible however to analyse some patterns. This may be necessary for a programme such as the communications-persuasion programme introduced later.

Insofar as there is a clear conclusion for change agents from the sketchy description of social bonds in the last three subsections, it might be this. We should not overestimate the power of single symbols and images - although they have their place - when the objective is to bring about the integralisation of a sociopolitical system (e.g. in a community). The same conclusion holds for any attempt to achieve unions, such as the union of nations which the U.N. is attempting to develop. To achieve a strong sociopolitical bonding in these cases, the task is to investigate the "multiplicity of symbols" that exist or may exist. The next step is to laboriously create or alter new symbols. The scope of this is as large as the 6 categories or fields listed by Deutsch in the last quoted extract. Not an agency, but a co-ordinated network of development agencies would be the ideal origin of the required action in this domain.

A NOTE ABOUT SOCIAL VALUES

A related field of study and action, which is too broad to be more than referred to here, is the domain of social values and social roles. We merely comment briefly on the relation between the insight (images) part and the behaviour part of the Insight/Behaviour system, in relation to the sociopolitical subsystem. A value system may be described for example by a content analysis of local newspapers and other material (such as transcripts of depth interviews)* where the connections that certain symbols have with certain other symbols is investigated. In addition, values are usually clustered around institutions[5], which facilitates their study.

In the sociopolitical[5] part of the human system (Fig. 3.2) the basic units are roles and values. A role is in part people's expectations (images) of the behaviour of a role incumbent; and since a value has been dfined as "an idea (image) of what is desirable, showing itself in social action," it is clear at once that there is an intimate relation between images and actions in these units of society. To throw some more light on values:

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[4] - similar work was carried out by Ithiel de Sola Pool; see "Symbols, Meanings, and aSocial Science," *Symbols and Values*.
For recent analyses of values, see Kurt Baier, et. al.,Values and the Future, New York, 1969.

[5] - in a paper with the impressive title "Symbolising The Values Of Others: An Analysis Preparing For Comprehensive Empirical Research Using Demoscopes And Aimed To Formulate In Words Or Other Symbols The Value Systems People Live By," (*Symbols and Values*, p.491), Stuart C. Dodd and William R. Catton Jr. tell us that their quantitative research has indeed pointed to the value of an institutional classification of values: "the chief institutional patterns - domestic, scholastic, economic, political, religious, philanthropic, recreational, artistic, hygienic, scientific, communicational, and military, seem to provide in some form what most men want most, most often, most everywhere, and most fully. Further subclassifying is outlined in [our] paper "On Classifying Human Values, A Step In The Prediction Of Human Valuing," [Amer. Sociol. Rev. Oct 1951, 16,5,] "

> ...the behavioural conception of values has the merit of alerting us to the fact that words and deeds are interactive. What men say and what they do are never identical and seldom consistent. But between words and deeds there exists a systemic relationship, which enables us to understand either better if we examine both together...
>
> On the behavioural view, Symbol and Act are reciprocal agents in the definition of values - as of all meaningful behaviour. Symbols describe the standards by which to test the efficacy of our action, while the results of our acts prove the feasibility (indeed the desirability) of our symbolic goals. ...Harold Lasswell is enlightening when he speaks of values as "preferred events."[o]

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[5] - see Murray Edelman, *The Symbolic Uses Of Politics*, U. Of Illinois Presss, Chicago, 1967; and Jacques Ellul, *The Political Illusion*, Random House, N.Y., 1972 (1967) (transl. By Konrad Kellen).

[o] - *Symbols and Values*, p.370.

CHAPTER V.COLLECTIVITIES AND DEVELOPMENT

B-DEVELOPING CULTURE

THE DOMAIN OF CULTURE: BROAD AND NARROW SENSE

There is a broad sense in which culture includes the whole of the insight-behaviour system of man. The definition corresponding to this broad sense is given by Guy Rocher who is guided by British anthropologist A.E.Tylor's definition of 1871: culture is

> An interconnected set of ways of thinking, feeling, and acting which are more or less formalised and which, having been learnt and shared by a plurality of individuals, serve both objectively and symbolically to unite these individuals in a particular and distinct collectivity.

According to this, the culture of any collectivity, including mankind, encompasses what we have here assigned to the organismic, the personality, and the sociopolitical subsystems. We can on the other hand imagine a narrow sense of culture that excludes these three subsystems

(Fig.3.2). What remains is a body of symbolisations and actions which are preserved even beyond any particular society[1], And which do not serve directly to maintain or change current patterns of sociopolitical influence and interaction.

Again we are faced with overlapping systems, and the boundary is not a distinct one. Culture (in the narrow sense[2]) can be explained or described without the need to refer to any specific roles that are directly connected with power, division of labour, etc. Cultural values are broader than social values.

In the culture system, the symbolisations and the actions (such as ritual) based on them attain a meaning which is not essentially dependent on any given sociopolitical order. Here we have language, art, the shared image of the future, folklore, most mythology, religion,[3] etc. - generally, the people's creations in their fulfilling of what Claude Levi-Strauss calls the universal need to communicate and the universal desire to attach meanings to things; and what Salamon describes as the propensity to construct symbols which express their position in the "Larger Wholes".[4] symbolic forms, as has been noted before, have a tendency to attain a life of their own, even to make combinations among themselves. New patterns may spontaneously be generated, among the symbolic forms, which may or may not correspond to the patterns among the "meanings" or referents of the original symbolisations.

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[1] - the term "acculturation" is used for the transfer of the culture of one collectivity to another.
[2] - the narrow sense will be used henceforth except where otherwise noted.

ANCIENT MYTH, MODERN CULTURE, AND "INTEGRALISATION"

Many symbolic forms developed for specific social purposes have undergone embellishment and universalisation and moved their main focus from the sociopolitical system to the culture. Many myths which are part of our culture in the sense that we still read them in our libraries and

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[3] - and, as regards reflexive symbolic constructs (e.g. science, theology, etc.), we have here those organised bodies of knowledge and speculation about the organism, the personality, the sociopolitical system, and culture itself, and about the environment of the human system (spiritual and ecological knowledge systems)

[4] - a theme echoed by Joseph Campbell when he describes the fourth function of mythology.

[5] - Creative Mythology, p.4.

sometimes still find meaning in them, are not part of our sociopolitical system as they probably were during their heyday. The _first_ of four functions of mythology according to Joseph Campbell is to reconcile waking consciousness with awe and gratitude to "the _mysterium tremendum et fascinans_ of this universe _as it is_."[5] The _second_ function is to interpret the universe, to present an image which explains it. The _third_ function is the promotion and enforcement of a moral order. As to the _fourth_, "most vital, most critical" function of mythology, it is, in Campbell's own words

> To foster the centering and the unfolding of the individual in integrity, in accord with d) himself (the microcosm), c) his culture (the mesocosm), b) the universe (the macrocosm), and a) that awesome ultimate mystery which is both beyond and within himself and all things
>
> "wherefrom all words turn back
> together with the mind,
> not having attained."[1]

In modern times we still have various myths, like the frontier myth or the myth of the American mission in the world, or the myth of the Third Rome in Moscow. However, the functions mentioned above, which in the past were integrated into a pervasive and all-purpose mythology, are now relegated to symbolic forms other than myth. The second function, the interpretive or scientific one, is now in the cultural subsystem under the guise of organised scientific knowledge other disciplines like theology and metaphysics, and also unsystematic folk knowledge about nature.[2] (Responsibility for the third function of ancient mythology is today spread out among law enforcement agencies, moral theology, religion, etc., mostly as part of the sociopolitical system.)

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[1] - the passage is from Joseph Campbell's _Creative Mythology_, the fourth volume of the 4-volume work _The Masks Of God_, Viking Press, N.Y.,1968; p.6. The last quotation is from the Taittiriya Upanisad, 2.9.

The cultural subsystem of the insight and behaviour of modern man fulfills, or has the responsibility of fulfilling, the first and fourth functions that Campbell ascribes to mythology. Firstly, that of inspiring gratitude and awe, and lastly that of orientation and "integralisation", in the sense of providing completion, balance, fulness, integrality. We include here the integration of the individual with the larger wholes, among which are the community and humanity. Inklings of the integralisation function that culture has with respect to the personality are given in UNESCO's description of culture as a "human right". The concluding passage of the UNESCO declaration on Cultural Rights of Man (1968)[3] states:

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[2] - however a strong interpretive role is also retained by certain modern myths, the Marxist myth, for example.

> Le droit a' la culture implique la possibilite' pour chacun de disposer des moyens necessaires pour developper sa personnalite', grace a' une participation directe a' la creation des valeurs humaines, et de devenir ainsi maitre de sa condition, que ce soit sur le plan local ou a' l'echelon mondial.

CULTURE AS A PERSONAL AND SOCIAL STANDARD OF MEANING

The cultural subsystem not only contains the remnants of the values and world-views of past sociopolitical systems, but also interacts with current and future sociopolitical systems. It does this by supporting and criticising (e.g. counterculture, press, art). In criticising current institutions, images of man, and orientations in interpersonal contacts, it also evolves and germinates the seeds of future sociopolitical systems. Indications of the fact that abstract cultural change ("mind-change") *increasingly* precedes "change in society" are discussed, for example, in the various contributions to the book Human Alternatives[4]

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[3] - UNESCO Les droits culturels autant que les droits de l'homme , Unesco, Paris, 1970.

Another important function of symbolic cultural heritage and of the current symbolic culture is as a standard against which people and institutions may check their own values and other symbolisations. This has been found to be a critical factor even in the evolution of science.[5] Cultural symbolic orientations also influence the functioning of individual "ways of knowing."[2] However, it has a much wider influence, reaching out to shape and control forms of recreation, forms of education, business relations,[1] and so on. Joseph Royce distinguishes three of these ways of knowing for the individual: thinking, perceiving and symbolising. In describing the internal truth-criterion for symbolising, he writes

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[4] - Morrow, N.Y., 1971; e.g. see p.xxiv.

[5] - Thomas Kuhn, *The Structure of Scientific Revolutions*, 1962.

[1] - which may be seen by comparing Japanese or Chinese business and sales practices to European or American ones, or comparing a city to a village in this respect.

[2] - a particularly striking case being that of the Australian aborigine. See Spencer Baldwin and F.J.Gillen, *The Nature of Tribes in Central Australia*, Dover, N.Y.,1968.

> In the case of metaphorism [symbolising] the rules call for "meaningful symbolising," and so an Ingmar Bergman, a Fellini, or an Edward Albee hits us with similes, analogies, and allegories, which are pregnant with "universal" significance for the "human condition." In this case, the focus is on "life" rather than logic, paradoxes and logical inconsistencies [being] permitted [and] encouraged. [3]

Clearly, it is the cultural system that contains most of the resources that act as the standard for giving meanings to all the criteria, including the concepts of universality, human condition, life.

In view of the previously considered definition of "social change" as modifications of the meanings and values held by society or by important groups, it is clear that culture has a critical importance in any strategy of social change.

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[3] - "Cognition and Knowledge: Psychological Epistemology" (see bibliography.)

CHAPTER V.COLLECTIVITIES AND DEVELOPMENT

C-CULTURAL FEEDBACK AND THE DEVELOPMENTAL IMPERATIVE

CULTURE AS DOMAIN

As a domain, the cultural subsystem, or culture in the narrower sense, is, we must emphasise, a vital part of the reality which we call mankind. Those agencies and agents with concern for the development of man therefore cannot limit their activities to the sociopolitical subsystem alone, or to the personality subsystem alone, but must work also on that which is purely cultural. Thus, if the culture is not fulfilling its function of integralisation, and of integration of the individual with the larger wholes; or if the disintegration of the symbolic universe goes unheeded; or if there is a potential which can be fulfilled by the culture, such as the various potentials associated with the possible emergence of a truly equitable mankind system - these are primary challenges to development and community development. They require attention just as much as the construction of local decisionmaking structures. And like these conventional community development objectives, the cultural challenges too require analysis and planning, and citizen participation. And there need be no other rationale for saying this than the fact that culture is an important part of that being we call "man".

CULTURE AS FEEDBACK

There is another rationale, however. On referring to Fig.5.2 we see that the culture subsystem of the human race has developed a special section or outgrowth which we have called reflexive cultural symbolism.* This consists of that part of culture which depicts in an organised way the human reality itself; that is, it includes psychology, which is organised symbolism attempting to explain (and so obtain power over) the personality as part of the human reality. It includes also the biomedical sciences which deal with organised symbolic models of the human organism and its actions, etc.; and other disciplines which study the sociopolitical structures and processes or the cultural processes themselves.* In this way, with these organised disciplines replacing or complementing the more ancient folk-knowledge about the world, the mankind system is beginning to have a powerful consciousness of itself.[5]

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* - reflexive cultural symbolism also includes study of the interactions (spiritual and ecological) of the human system with the environment of the system.

In this way through culture and through the reflexive cultural constructs a feedback system is being established whereby what mankind *does*, *is*, and *becomes* is amenable to being modelled and changed with a purpose. Historically mankind never had this opportunity.

> In social systems [human consciousness] appears as social self-consciousness, that is, consciousness of the time-patterns of the social system in which one is placed and for which one has to make decisions, whether this is a family, a business, a nation, or a world. The development of social self-consciousness is perhaps the greatest achievement of man in the last 200 years. It is an achievement of incalculable consequences for the future. Instead of being a helpless pawn of uncontrollable historical forces, man now

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[5] - the actual awareness, admittedly, does not exist in some super-organism's mind but in the minds of individual persons, more or less shared; but records in libraries form an important adjunct, and communications systems are an integral part of the processof becoming aware. Teilhard deChardin often speaks with wonder of this growing self-awareness of mankind, for which he sees great hopes for the future. (see, for example, *The Future Of Man*, or *The Phenomenon Of Man*).

> visualises himself as a planner, and thus no matter whether he lives in a socialist or capitalist country, capable to some extent of controlling his future and the future of his own system by anticipating change, preparing for crises and developing social cybernetic machinery with an information system adequate to detect impending undesirable change, and an apprartus of effectors sufficient to counteract it.
>
> This self-consciousness of social systems is perhaps the greatest contribution of the social sciences, and we see it as making an impact in all fields of life.[1]

We must not underestimate the importance and the potential that already lie in this feedback loop, imperfect[2] as it is.

A feedback loop is a sensitive mechanism when it comes to making any purposeful changes in the system. See Fig.5.3. This is thus another rationale for cultural development. The latter should not, of course, be understood as merely the accretion of more works of art, or literature. Although these activities are important they are less appropriate (as far as development agents are concerned) than the purposeful use of images, values, and ideologies to bring about a wholesome and fulfilling existence for men and women in keeping with development values.

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[1] - - Kenneth E. Boulding, "Business and Economic Systems," in Positive Feedback, John H. Milsum, ed.,Pergamon,N.Y., 1968,p.115-6.

[2] - current scientific paradigms - to mention but one defect - are very slow to change, for example in the direction of including for serious consideration knowledge about aspects of the mankind system which, although sometimes difficult to repeat or quantify, are intuitively comprehended to be real. The Third and Fourth Forces in psychology and the mutual-causal paradigm in the social sciences are, in this light, encouraging phenomena.

CHAPTER V.COLLECTIVITIES AND DEVELOPMENT

D-HOLISTIC DEVELOPMENT

HOLISM: INCLUDING ALL ASPECTS OF THE SYSTEM TOGETHER

A broad spectrum of challenges thus faces us. Wherever possible, institutional forms should be created to carry out development in response to these challenges. It has been discovered already that development activities cannot fit into the old economic or political compartments exclusively; however, few people realise that even anthropology and sociology and similar allies among the disciplines are themselves not enough. Few people are willing to accept the fact that development, if it is to work for the total man, has to deal with personalities and cultural realities and their functions, and that this involves religion, science, and the arts. The acceptance of such facts is vital in regards to the problems and potentials of man today. Research and imagination in this are as important as the great threshold itself.

The need is to plan systems as a whole, to

> understand the totality of factors involved, and to intervene in structural design to achieve more integrated operation. All large, complex systems are capable of some degree of self-adaptation. But in the face of immense technological, political, social, and economic stresses, they will have to develop new structures. This can easily lead to grave social disturbances if the adaptation is not deliberately planned, but merely allowed to happen.[3]

HOLISM: INCLUDING LINKS WITH THE ENVIRONMENT OF THE SYSTEM

Not only must true holistic development include all parts of the human insight/behaviour system, but also its environment. You cannot totally manipulate an open system without manipulating the interactions which it has with its environment, because by these interactions are a significant part of the system. For this reason we might put the achievement of ecological responsibility and spiritual growth as two other major values of development. The links which the human system has with the environment of the system (a system which, it will be remembered, is composed only of actions and knowledge-constructs) is schematically illustrated in Fig.5.4. Spiritual and ecological factors are thus involved.

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[3] - The Bellagio Declaration on Planning, in Futures, I/3 March, 1969.

HOLISM AND COMMUNITY DEVELOPMENT

Seen in the above perspective of holistic development, the United Nations definition* of community development has at least two flaws. Firstly, in conceiving of communities as being co-ordinated and motivated around the national level of well-being the definition is a relic of the age of "good" nationalism. Doubtless many political factors (both inside the United Nations at present and in the countries carrying out development programmes) make necessary such an emphasis on the nation. However, mankind as a level of organisation and a focus for concern of communities, is a much more urgent and healthy substitute. This is true nothwithstanding the fact that it will not be able to quickly oust the nation-symbols but will have to live with them for some time to come. Secondly, the other flaw is that in recommending "economic, social and cultural" development, the definition omits reference to the personality. Psychological health, or mental health, in the local community and in mankind is, as we have seen, vital. If we fertilise the U.N. Definition of C.D. With the World Health Organisation's definition of health (as a "complete state of physical and mental well-being[5]") we will have a more complete approach.

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* - the fifteen-year old UN definition is reprinted in the book Popular participation in Development: Emerging Trends in Community Development, Dept. Of Economic and Social Affairs, United Nations, New York, 1971, p.2:
"the term community development has come into international usage to connote the processes by which the efforts of the people are united with those of governmental authorities to improve the economic, social, and cultural conditions of communities, to integrate these communities into the life of the nation, and to enable them to contribute fully to national progress.
"this complex of processes is then made up of two essential elements: participation by the people themselves in efforts to improve their level of living with as much reliance as possible on their own initiative; and the provision of technical and other services in ways which encourage initiative, self-help, and mutual help and make them more effective. It is expressed in programmes designed to achieve a wide variety of specific improvements."

Lengthy reference to economic development has been omitted because economic development for its own sake does not seem very impressive. It is a purely instrumental value, not an ultimate value. In disguising it as the latter type in definitions and popular images of development, serious abuses in funding and in the investment of effort are only encouraged, particularly in capitalist countries. Even in the poorer regions of the planet, economic development and industrialisation can be justified only in terms of the other parts of the human system already mentioned. It is from the latter that we must have guidance about what form of economic development to promote, if any. While accepting the instrumental value (and, in many third world and fourth world regions, the urgency) of economic development, we have thus left it out of the primary domain of true human development, which is the present subject of discussion.

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[5] - even this is unsatisfactory, with its implication that there is some "complete" state beyond which one cannot go - but at least the direction of striving is made clear.

This formulation leaves the way open for people to recognise the possibility of economic over-development in certain regions - without detracting from the urgency of industrialisation for health and cultural reasons in the poorer areas. It also partly paves the way for the rich countries to realise that the idea of integralisation applied to their economic systems within a one-world context leads to an awareness of exploitation and a responsibility for world underdevelopment.

Apart from the obvious limitations in the above framework, one may ask: why such a framework at all? Conceptual frameworks like these are necessary, for everybody involved in development work, so that the total situation can at least be suggested in one's mental model of reality. In other words, this or some other framework is necessary as the foundation for an adequate perspective on holistic development.[1] With the aid of such a scheme, a person can discover that, for example, some of the important aspects of man are being detrimentally ignored in a certain approach to development. Or, in the case of a Systems framework, this helps one get used to the idea that when one considers a part of the human reality one must deal with its inputs and outputs, i.e. with the interface between that part and other parts of the whole.

The type of framework we have been using may also lead to the inevitable quantitative computer modelling that forecasters, economists and planners use to obtain an understanding or reality and to simulate the results of certain programme and policy changes that are anticipated. The Club of Rome's model was hopelessly inadequate as far as values are concerned, and it seems that it was also an exercise in the mystique of numbers; however, their model will be improved, and there are already several others which attempt to deal with holistic aspects of the mankind system.

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[1] - "Many of the most serious conflicts facing mankind result from the interaction of social economic, technological, political, and psychological forces, and can no longer be solved by fractional approaches from individual disciplines... Complexity and the large scale of problems are forcing decisions to be made at levels where individual participation of those affected is increasingly remote, producing a crisis in political and social development which threatens our whole future." (from the Bellagio Declaration on Planning.)

Although perhaps little more than a catalogue, the beginnings of a framework outlined above does emphasise the factors connected with man's insight, knowledge, and values, which are often omitted from community or world-system models.

SUMMARY

Hopefully, we have in the last three chapters indicated or suggested some viable directions for a conceptual framework and operational models for future use in development. We have seen that, especially from the point of view of a development approach which regards symbols and images as its chief domains, man's reality may be portrayed as the various parts or part/wholes of a system and its environment.

We have seen how these part/wholes interact with one another, and we have stated that holistic development of man involves inevitably all these part/wholes taken not only all together but also in an integrated way. We have also dwelt on the concept of integralisation, a dynamic opposite to disintegration. Integralisation of each part-whole is an imperative in holistic development.

PART TWO:

ON CONSTRUCTING A MANKIND APPROACH

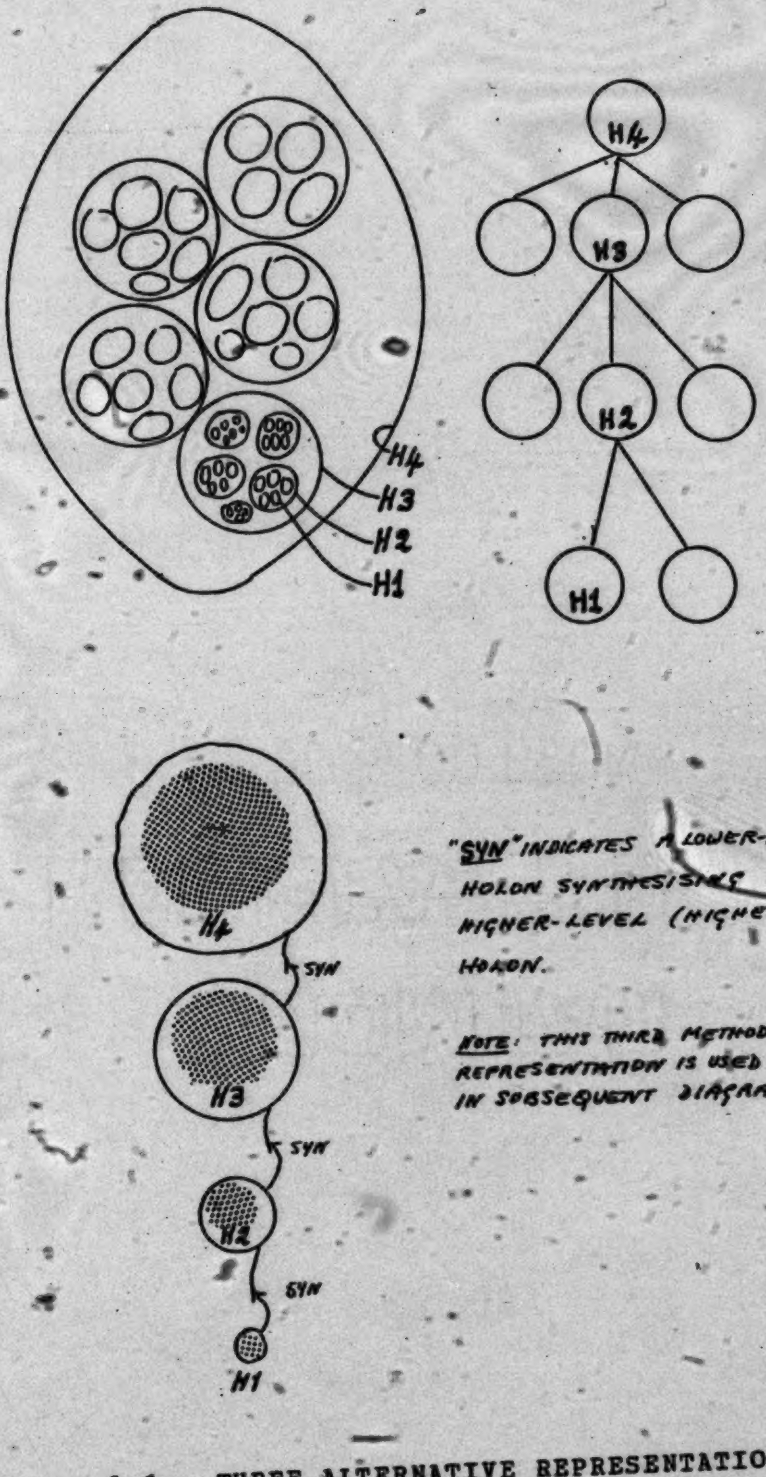
PART TWO

ON CONSTRUCTING A MANKIND APPROACH

IN PART ONE (The Domains of Development) we examined some of the domains of holistic human development: the symbolic universe in general, which which we found was partly disintegrating in preparation for a historic human threshold; the domain of the evolving personality; the domain of sociopolitical processes; and the domain of the cultural milieu, which has a special role in planned development. We also noted that the interaction of man with spiritual and ecological environment is also a domain of development. We urged holistic development and integralisation. Holism means the inclusion of all parts or domains together and in phase. Integralisation is a dynamic opposite to disintegration, and means healing and encouraging fulness and balance at every level in each domain. In part One, we found that the Insight/Behaviour system was helpful as an underlying conceptual framework.

IN PART TWO we shall build upon the above insight (into the symbolic universe and the various domains of development) and attempt to do justice to the imperatives of integralisation and holism in our critical times. In Chapter VI we find that the Insight/Behaviour framework is still useful, this time in the conceptualisation of a Communications/Persuasion Programme. This is one of the components of an approach to development that considers the symbolic universe as a domain, and which uses symbols and images as tools to develop this domain. The communications/persuasion programme is only one part of the mankind approach, and must complement other parts; it is nevertheless important, and particularly so in view of a certain urgency. In Chapter VII we consider another important part of such an approach - the guiding values. The use of values (or images of what is desirable) as tools is clearly fundamental in constructing specific developmental strategies. In this chapter we explore the implications of the idea of "development" on the method of deriving values. In this way we achieve a description of what seems to be the most appropriate way of deriving development values in the future. The underlying image of man is governed by what we call the freedom+precedents paradigm. In Chapter VIII we draw together the operational implications of all that has gone before, in terms of a multi-pronged but integrated strategy, the mankind approach.

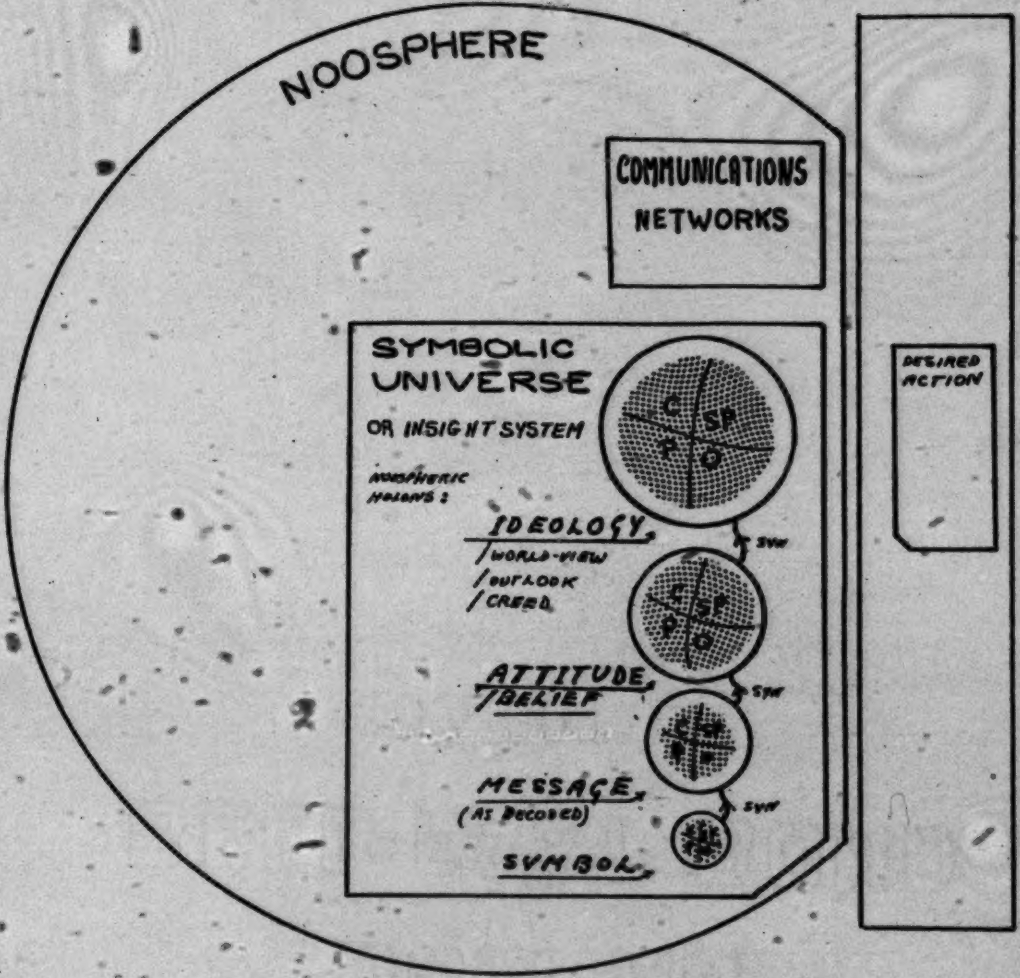
In Chapter IX (Epilogue) we explore the union-upwards paradigm as an ideal overriding attitude towards the relation between the individual and the group or other collectivity (in a mankind approach to development which must emphasise both the whole man and mankind).


H4
H3
H2
H1
H4
H3
H2
H1
H4
SYN
H3
SYN
H2
SYN
H1

"SYN" INDICATES A LOWER-LEVEL HOLON SYNTHESISING A HIGHER-LEVEL (HIGHER-ORDER) HOLON.

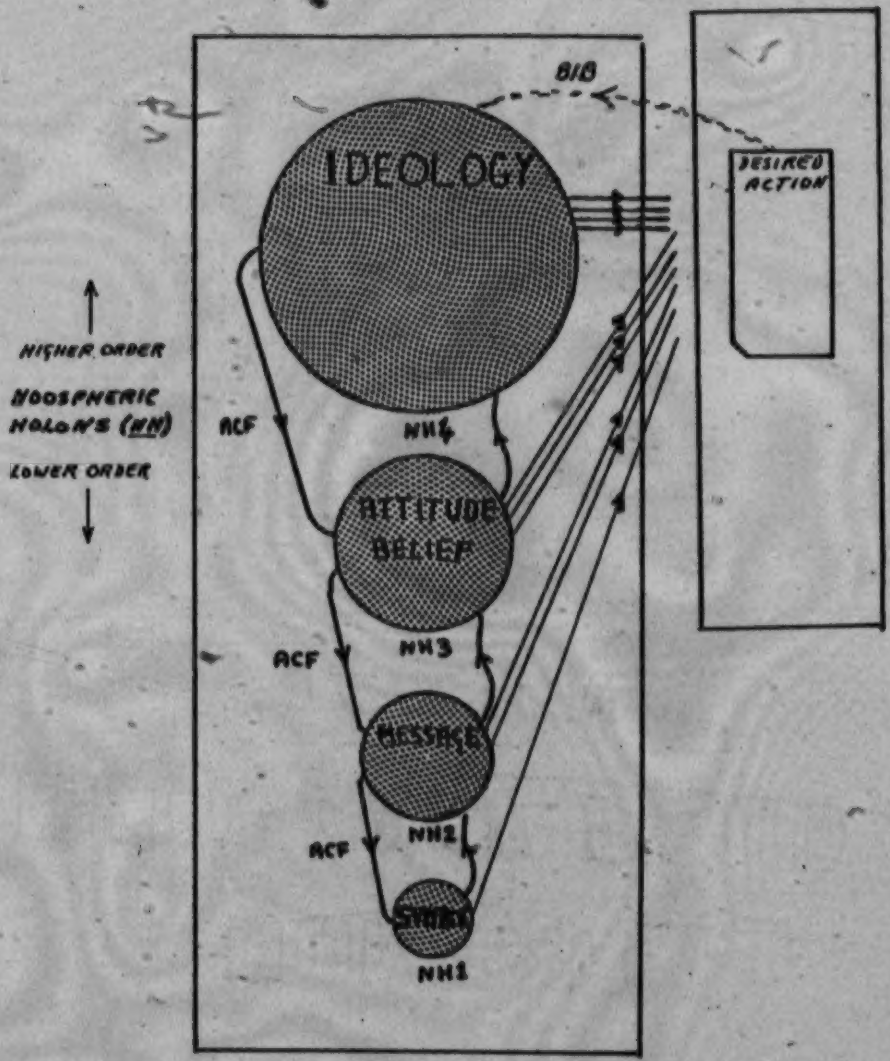
NOTE: THIS THIRD METHOD OF REPRESENTATION IS USED IN SUBSEQUENT DIAGRAMS.

Fig. 6.1 THREE ALTERNATIVE REPRESENTATIONS OF A HIERARCHY OF HOLONS


NOOSPHERE
COMMUNICATIONS NETWORKS
SYMBOLIC UNIVERSE
OR INSIGHT SYSTEM
NOOSPHERIC HOLONS:
C
SP
P
O
IDEOLOGY
/WORLD-VIEW
/OUTLOOK
/CREED
SYN
ATTITUDE
/BELIEF
SYN
MESSAGE
(AS DECODED)
SYN
SYMBOL
DESIRED ACTION

FOR EACH PERSON, SOCIALISATION IS PARTLY RESPONSIBLE FOR THE SYNTHESIS AND INTERNALISATION OF CULTURAL, SOCIOPOLITICAL, PERSONALITY, AND ORGANISMIC ASPECTS (C, SP, P, O) OF EACH MENTAL STRUCTURE OR HOLON. HOLISTIC DEVELOPMENT THUS COVERS ALL THESE ASPECTS

Fig. 6.2 PARTS OF THE INSIGHT/BEHAVIOUR SYSTEM IN CONNECTION WITH HOLISTIC DEVELOPMENT


BIB
IDEOLOGY
DESIRED ACTION
HIGHER ORDER
NOOSPHERIC HOLONS (NH)
LOWER ORDER
ACF
NH4
ATTITUDE BELIEF
ACF
NH3
MESSAGE
ACF
NH2
SYMBOL
NH1

ACF = ATTENTION-CONTROLLING FEEDBACK: IT MAKES THE NH SEARCH FOR, AND INCORPORATE, CERTAIN SPECIFIC KINDS OF LOWER-ORDER NH's.

BIB = BEHAVIOUR INFLUENCING BELIEF (TO SOME EXTENT)

Fig. 6.3 HIERARCHY OF NOOSPHERIC HOLONS IN TARGET POPULATION OF A COMMUNICATIONS-PERSUASION PROGRAMME

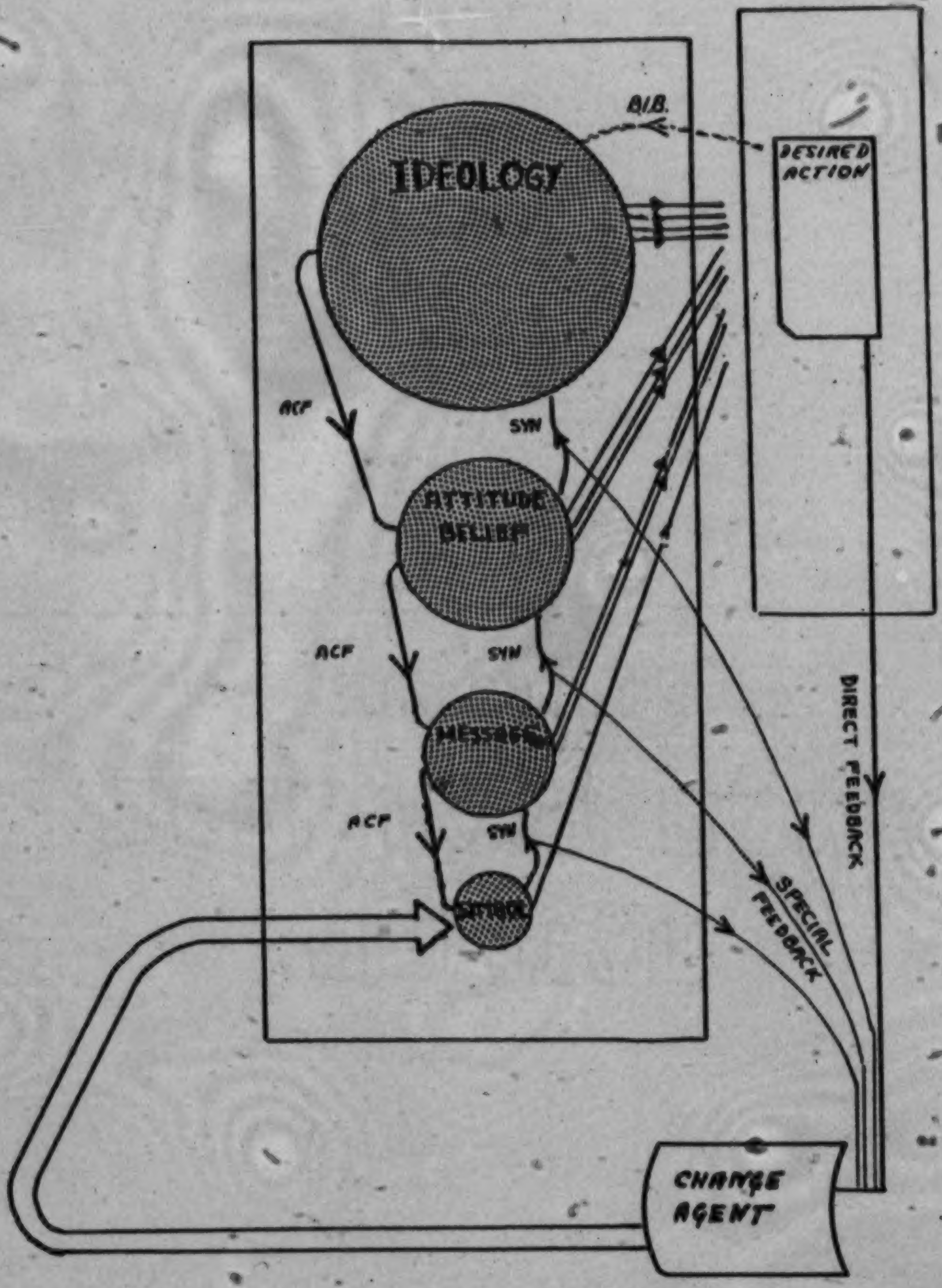

B/B.
DESIRED ACTION
IDEOLOGY
ACF
SYN
ATTITUDE BELIEF
ACF
SYN
MESSAGE
ACF
SYN
DIRECT FEEDBACK
SPECIAL FEEDBACK
CHANGE AGENT

Fig. 6.4 CHANGE AGENT AND COMMUNICATION-PERSUASION PROGRAMME

CHAPTER VI. A COMMUNICATIONS/PERSUASION PROGRAMME

A-SYMBOLS, IMAGES, AS TOOLS FOR THE CHANGE AGENT

The historic human threshold poses some tough problems for anybody who puts a high stake on values like people-participation. The problem is as follows. Large-scale changes in the symbolic universe need to be made, e.g. the boosting of the popularity of the one-world image, a re-evaluation of an image of the total man which one can then collectively strive to achieve in individuals; and other similar shifts in mental orientation. If we rely only on the creativity and the development-orientation of large groups of ordinary people for this, then surely we do not have enough time left. Surely this will take too long, and surely we cannot in this way do justice to the threshold? Indeed, the disintegration of the symbolic universe is among other things an indication of how little the ordinary man can lift himself by his own bootstraps.

Because of this problem, any "mankind approach" focussing on mankind and the whole man cannot rely purely on participative, traditional community-development techniques. Our needs are too urgent and too holistic for that. Some organised self-persuasion is required in the human race. Mankind as a whole will not spontaneously decide, at grass-roots level, to adopt a "spaceship earth" or a "universal brotherhood" or a "total man" orientation. Or if it did it would probably be too late. Yet it is at grass-roots level that much of this shift must take place.

It is wise to have as much as possible of grass-roots initiation of programmes, planning, and so on in any development approach, but there are today some very urgent or very holistic issues about which the grass-roosts have to be stimulated and persuaded by elites. There need be nc anomaly or contradiction in endorsing both of these approaches together, provided we leave the elitist approach for those issues which are more urgent or those issues which require integration of vast amounts of diverse technical material. These provisos are important if the scope of the approach of this chapter is not to be misunderstood.

The question of elites arises simply because those who are competent to carry out these tasks and respected enough to do this are minorities - minorities, moreover, of special calibre or training: worl[illegible] statesemen, respected journalists, senators and members of parliament, school principals, university professors, school teachers, nursery attendants. Collective structures are required, too. We can call these corporate change agents.

COERCIVE STRATEGIES

How does a change agent[1] use those parts of the noosphere (i.e. communications networks plus the structures of the symbolic universe) that are available to him, in order to bring about change and development? In keeping with the type of people-oriented and participation-oriented values used in community development, one cannot reply here with coercive strategies which attempt to override the freedom of citizens in the "target audience". It is useful, however, to start with commenting on some working assumptions that coercive techniques use, because even in the non-coercive model to be described below[2] there are elements which are unavoidably nonparticipatory. This happens because when one tries to introduce a sociocultural innovation the prerequisites for participation, i.e. an informed knowledge and considered values about the issues, may not be there. Infusing this information and, to some extent, the values, requires bringing pressures to bear.

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[1] - i.e. Social engineers, government officials, community development officers, officials of powerful citizens' organisations, specialists, etc. and also corporate agents including organisations, development agencies, programmes, departments, etc.

Briefly, one might say that many coercive approaches are based on one or both of the following assumptions:

1. Behaviour changes attitudes, values, perceptions, etc.
2. Environmental stimuli completely determine higher-order personality structures.

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[2] - the "communications/persuasion" model described below draws on the ideas of Boulding (image), Koestler (holon), Edward Shils (nature of ideology); and additionally, the idea of a hierarchy of attention-controlling feedback at various mental levels, and its application in social change, has been borrowed from John C. Maloney and Eugene P. Schonfeld, "Social Change and Attitude Change," p.191-216 of Processes and Phenomena of Social Change, ed. Gerald Zaltman, Wiley, N.Y., 1973. These authors are not responsible for the modifications we have introduced.

We may reject here any type of sociocultural change activity built chiefly around either of these assumptions, not because they are untrue, but because major reliance on them is contrary to the spirit of people-centred, participatory values.

In fact, it is true that when for some reason one is wheedled, tricked, or legislated into action one subsequently tends to modify his thought- and memory-patterns in the direction of justifying that behaviour and adopting the corresponding ideology.[3] We shall not use this effect except as an ancillary phenomenon which, once the desired change gets under way, tends towards continuing success, as the behaviour justifies itself and to some extent is taken for granted.[*]

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[3] - an account of experimental work is given by Daryl J. Bem, in his Beliefs, Attitudes, and Human Affairs, Brooks/Cole, Calif., 1970. On p. 66 he states: "we have seen that behaviour and the conditions under which it occurs are one of the major foundations of an individual's beliefs and attitudes. Although the cognitive, emotional, and social factors also have their effect, it remains true that changing an individual's behaviour is one of the ways of causing change in his beliefs and attitudes. His new behaviour provides a source from which he draws a new set of inferences about what he feels and believes. Festinger's theory of cognitive dissonance and my theory of self-perception are two recent attempts to provide a theoretical explanation of this process of attitude change.

As to the second proposition, it is only partly true, while its converse is true to a more important extent. The dialectical interplay between the process that the behaviourist emphasises (stimuli control mental structures) and the converse process which the humanist or the existentialist[s] emphasises (mental structures control one's experiences, such as the stimuli attended to, etc.) is central to Maloney and Schonfeld's approach.

They adopt what is for most of us an intuitively reasonable proposition: man both acts on his environment and reacts to it. Lower level cognitive structures - for example symbol - being in a holon-type hierarchy, both control and are controlled by[t] higher-level structures, like ideologies, etc. This is really only another way of saying that at each level of mental organisation, the holons come together in a synthesis (not merely an aggregate) to form higher level holons.

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[*] - thus, the institutional arrangements in connection with the social programme's behavioural objectives can be started even before the ideological objectives have been met fully. This is in fact desirable for another reason as well, namely, that of having clear pictures of what citizens can do about an issue during the time that the persuasion programme is under way.

[s] - more about the existentialist and development values later.

> The sociopolitical environment provides the channels of human action as well as shaping behaviour by selectively rewarding and punishing various responses. But the slightest familiarity with motivation and attitude research also reveals that human beings are themselves selective in their noting, understanding, remembering, and responding to various environmental stimuli. We agree, then, with Kelman and Warwick when they imply that the study of values, attitudes, and motives demands an eclecticism which avoids the provincial arguments of one or another theoretical dogma.

The feature which allows Maloney and Schonfeld to incorporate this eclecticism, and which we have borrowed for the present purposes, is the higher-to-lower level feedback factor. At any cognitive level:

The balance-seeking search for new ideas that

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[1] - the Janus effect again: self-assertive and integrative tendencies pull in opposite directions, but the co-exist at each level of the holon hierarchy.

[1] - Maloney and Schonfeld, "Bridging Macro and Micro Approaches to Social Change: A Social Psychological Perspective," in Gerald Zaltman (ed.) Processes and Phenomena in Social Change, Wiley, 1973

> might be grafted upon the ancient stock "with a minimum of disturbance" [occurs through] the attention-controlling feedback [factor] ... [which] regulates the stimulus input filter [i.e., at any high level, the filter which allows lower order holons to be attended and synthesised at the high level] so that people selectively attend to those things that they are interested in or curious about at any one time[2] [this is why] curiosity is both the cause and the effect of learning or attitude change as these processes gradually take place over time. Thus memory structure imbalances [read: internal dynamics of holons] give rise to answers that raise new questions. (p.196)

Citing Polanyi's dictum that "the higher comprehends the workings of the lower and thus forms the meanings of the lower," these authors suggest that while higher-order plans, social values, needs, attitudes are formed and nurtured by things seen and heard, these higher-order image-structures, or noospheric holons, also determine the relevance, understandability, and attention-value of information that will be perceived immediately following, or at some future time. Once the higher-order forms are under construction - through the efforts of planned change programmes, for example - they "give employment to" certain lower-order forms. They create a need for certain lower-order forms, ultimately for certain kinds of cognitions and sensations. This results in:

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[2] - this feedback, as the authors say, can be of two kinds: either "continue-cycle" feedback which acts immediately, steering the person to look for certain kinds of data now; or "renew-cycle" feedback, which establishes heightened sensitivity, a readiness to accept certain kinds of data in the future.

> A hypersensitivity for certain kinds of information as the peripheral nervous system scans the environment for to-be-processed and to-be-ignored information. This active selection of inputs from the environment is the "free will" that existentialists and humanists tend to emphasise and behaviourists tend to ignore (p.198)

INITIAL STRATEGY

We may now synthesise these ideas with the other themes we have been discussing, like image, holon,[3] holistic change and development, and the establishment of a mankind perspective. For the sake of example, let us assume that we have a corporate change agent in the form of a development programme, agency, or loose federation of agencies. As to the target audience, at one time this would normally have been the local geographic community, but nowadays it may be any group, especially those who share substantial interests and perceptions in common. With modern media and other communications possibilities the group can be unprecedentedly large. Thus we may leave it unspecified.

Suppose that the communications-persuasion programme has two objectives: (a) that of developing in the minds of the target audience a mankind[4] ideology, that is, a way of thinking that considers mankind an important concept and considers also the non-divisive, non-fragmented, holistic development of one's own group and all others as desirable; and (b) participation - in their working time and leisure - in a programme of radical institutional change and synergy based on such a mankind ideology.

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[3] - earlier in this study we had presented Koestler's framework of holons making up various levels of the organisational hierarchy of Open Hierarchical Systems (OHSs). Our main purpose then was to employ the OHS general principle that one common possible reaction of OHSs to critical challenges is a re-organisation or positive disintegration process, a "draw-back-to-leap pattern activating creative potentials which are dormant or inhibited in the normal routines of existence," as Koestler describes it. We applied this image of the phenomenon of regenerative flunctuation as a possible explanation of the disintegration of large parts of the symbolic universe, the latter being itself an OHS.

[4] - the symbol "mankind" implies transcendence of national, tribal, and other boundaries, and the achievement of integralisation (wholeness, completeness) in the various aspects and subsystems of the full life of "man."

The first step would be to do some creative thinking in groups about these objectives, defining in much greater detail what is really desired, and suggesting the details of the first stages of the behavioral and institutional changes. It is important to design plausible and visible action channels.

Then one needs to conceptualise what is currently happening, and also what is desired should happen, in the minds of the target audience. Bearing in mind the third method shown in Fig.6.1 of depicting a hierarchy of holons, one might represent the relevant parts of the target group's cognitive structures in Fig.6.2 as making up part of the Insight/Behaviour system (the insight part, or symbolic universe.) The desired behaviour is also represented on the right (the behaviour or action part of the system.)

Each holon has sensory, personal, political, cultural aspects because of the overlapping and the interpenetration of the various parts of the Insight/Behaviour system that we had emphasised previously. These aspects are the "other memories and feelings connoted" for each constituent symbol (as in

Fig.5.1).

The task of the change agent is to feed into this system the lower-order symbols, to attempt to influence their synthesis into higher and higher levels (which he can do only with the aid of still other symbols), and to monitor what is actually happening at each level through research. In doing research on target group noospheric holons around the issue at hand, one needs to know details of each holon.

21 PARAMETERS FOR STUDYING THE CONCEPTUAL SPACE OF A TARGET GROUP

In other words, we must have some kind of sketch-map of the conceptual space of the target group, describing common symbols that are popular and meaningful, and also common beliefs, as well as types of ideologies into which these beliefs are integrated (see Fig.6.2). We aim to appreciate and describe these entities - or noospheric holons - with a view to changing some of them. To do this, some "handles" are required, in the form of parameters which help delineate the holons. These parameters can be used to generate questions whose answers may be found, where necessary, through research. They are also useful for evaluation purposes in connection with the new holons that establish themselves after a planned or other change.

The following is such a list of some of the most significant parameters. It is by no means final or universal in application, but it should be useful for initial work until each given situation suggests its own special parameters.

1. Aspects relating to organism ("sensory")

2. Aspects relating to personality ("ego-supporting or self-realising"[1])

3. Aspects relating to the sociopolitical subsystem ("social"[1])

4. Aspects relating to cultural (narrow sense) subsystem (e.g. at the belief/attitude level, an image of the cultural acceptability of the proposed innovation) ("social"[1])

5. Conscious or unconscious mind, location[2]

6. Order, or level in the hierarchical order of organisation (see Fig. 6.3), i.e. whether it is a symbol, a message, a belief, an ideology, etc.

7.
Rationality of internal and external organisation (e.g. mutual logical consistency of the lower-order holons that make up the holon being considered; or the logical difficulties that this holon presents in its own integration into higher-order structures)[4]

8.
Esthetic factors (these are not clear at present, but unknown esthetic reasons exist for determining the equilibrium or the change or the disintegration of an image-structure)[4]

9.
Congruence with the general mind-set (all the other holons taken as a whole, including higher-order value systems, zero-order beliefs, etc.)

10.
Degree of subjective conviction it carries[4]

11.
Degree of criticality in supporting or threatening higher-order holons

12.
Explicitness[3] (clarity/vagueness)[4]

13.
Urgency regarding behavioural manifestation[3]
(How "pressing" is the indicated action?)

14.
Efficacy regarding behavioural manifestation[3]
(How effective is this holon in suggesting definite action?)

15.
Accompanying affect (emotionality)[3]

16.
Authoritativeness of sociocultural promulgation; and degree of socially-demanded consensus among those who have the holon being considered[3]

17.
Degree of association with a corporate body intended to realise the pattern of belief and value involved[3]

18.
Indexing: the train(s) of thought it starts, i.e. its immediate symbolic associations.[5]

The following are significant mostly for the higher-order structures:

19.
Degree of internal integration or systematisation[3]

20.
Degree of centralisation around a single belief or symbol[3]

21.
Comprehensiveness (over issues, over aspects of life, over time, etc.) including the size of the associated sphere-of-concern (numbers of fellow humans the subject is concerned about).

HOW DO THESE HOLONS NORMALLY "WORK?"

Having considered some of the parameters by means of which we can visualise, and evaluate noospheric holons like messages, beliefs, ideologies, etc., we may now try to visualise how they normally "work" in an "average" person's experience. A general model of dynamic and hierarchical interaction among these holons is proposed in Fig.6.2 or Fig.6.3 which depict the conceptual space of a single individual.

In the diagram, we note the following holons.

(1) At the lowest level is the symbolisation made with the aid of incoming sound waves (conversations and broadcast information) and light patterns from visual media (posters, newspapers, T.V.) - in our case the result of the social programme's communications/persuasion strategy. This process was clarified previously in

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[1] - in items 1-4, the asterisked terminology is that used by Maloney and Schonfeld.
[2] - the unconscious part, including stored facts and basic values, is used as a "template" against which to carry out "reality-testing" of new images (Maloney and Schonfeld)
[3] - adapted from Edward K.Shils, "The Concept and Function of Ideology," in International Encyclopedia of the Social Sciences."
[4] - inspired by K.Boulding, The Image, p.10.
[5] - Maloney and Schonfeld mention this factor.

Fig.5.1 and in our description of symbolism.

(2) several symbols are *internally* synthesised into a message, which may or may not be reasonably close to what the change agent intended when he transmitted the messages that he makes up on the communications media. Especially if the (internal) message is incomplete or otherwise out of equilibrium, that level of mental processes features an attention-controlling feedback (ACF) which is responsible for the person becoming sensitive to certain special symbols (either immediately or as a future readiness). This is probably what is exploited by advertising campaigns which flood a town with incomplete posters (half-sentences like "the striped is coming", or incomplete drawings) which are later completed. The ACF, particularly at this level, is operating all the time.

(3) In an analogous way an attitude or belief is synthesised from the messages available to the mind (past and current.) Incomplete or otherwise dissonant beliefs cause the ACF to operate and select, distort, or be ready for certain messages as they are formed

(4) At a higher level of organisation, an ideology, world-view, outlook, or creed is synthesised from attitudes and

beliefs. Again we have the possibility of dissonance, and again the attention-controlling feedback.

At any level mentioned above, action may ensue. Symbolically-conditioned action, basic to social structure.[1] Probably the behaviour that occurs in reponse to the higher-level holons is more sustained action. A full-scale behavioural objective would thus entail a significant shift in ideology, but most social programmes in fact rely on attitude/beliefs. The latter, once introduced or changed, must still find some equilibrium with the higher-order creeds, etc.

SUBSEQUENT STRATEGY

Research will determine what the structure and contents of the existing holons are. Then a comparison with the desired objectives will determine in what senses and aspects the existing mental patterns are (i) compatible, and (ii) incompatible with the desired ones. Subsequently, a two-pronged approach will correspond to these two aspects.

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[1] - some of the symbols being traffic lights, other people's status symbols, uniforms, religious mandalas, flags, names or political parties, and, of course, quite ordinary words in language.

(i) - those aspects of the new patterns of thought which are compatible with the existing ones should be promoted through the chosen media, emphasising the compatibility. Thus, in our mankind example, if the target group's religion is universalistic, religious approaches should be among those used by the communications/persuasion programme.

(ii) - in regards to what cannot easily be grafted onto existing patterns, the necessary variations are designed, still based as much as possible on existing mindsets (existing holons at all levels.) The change agent can try to increase the appeal of the transmitted symbols, of the message (i.e. the message which it is desired the target population should decode), of the desired attitudes, of the desired ideology, and the desired institutional behaviour - by means of having recourse to several of the parameters 1-21 above.

Frequent repetition will introduce symbols and messages that demand attention,[2] and thus strongly interact with the existing holons. This disturbance may take the form of an internal inconsistency (among holons, e.g. between a belief and a relevant message.) These inconsistencies may be analysable in terms of conflicts among the parameters 1-21 of any holon, or holons. Since some of these parameters are somewhat amenable to outside intervention, the communications/persuasion programme may (a) induce such disturbance/inconsistency/conflict; and (b) facilitate the establishment of new equilibrium incorporating the desired attitudinal, and behavioural, elements.

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[2].- Maloney and Schonfeld tell us that the tentative effects (in terms of awareness, interest, attitudes) of an individual media message's contribution to the persuasion process may be lost unless they are periodically reinforced. Jolts of effect following each message or repetition occur in the target audience, but they fade with time unless reinforced before they decay. Failure may thus arise from (a) the message frequency being too low; (b) the competing messages have frequency too high; or (c) each message (as interpreted) does not build on the previous one, and requires instead a separate internal process of adjustment. (Since the message involved is the internally-decoded one, this quality of "building on" is defined in terms of the receivers' images, not the change agent's.)

EXAMPLES OF SOME SPECIFIC CONSIDERATIONS

Of the many considerations involved in appealing to the factors 1-21 for these purposes, we may briefly mention a few. Item 16 suggests that the spokesmen, change agent and media channels be chosen so that people can trust and respect them.

Item 2 suggests (among other things) that special incentives may be built into the desired behavioural objectives so that these are made to conform to self-interest;[3] It also suggests that the process of persuasion and communication be undertaken in the direction of developing, rather than restricting, fulfillment of the individual personality. Items 2 and 3 involve, among other things, self-interest and altruistic motives. These may be reconciled in the design of a social programme by changing legal and other constraints and incentives.

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[3] - legal changes may institute monetary or tax concession, land reforms, etc.; or non-legal changes may attempt to change existing constraints so that adopters of the ideology, innovation, or behaviour required will attain prestige or other boosts to their personality.

As to item 7 (rationality of argument) this varies in importance. It often has little to do with attitude change or the behavioural effects, according to Maloney and Schonfeld they also state that the importance of rationality as a criterion depends on the habitual prevalence of logical thought among the auidience, the amount of useful information about the issue already accumulated, and the extent to which behaviour may be facilitated by merely increasing the awareness or the socially-favourable portrayal of the issue.

Among the important qualities that the communications/persuasion programme must have are the following. Transmitted messages must have stopping power and holding power.* They must be properly indexed (item 18). They must find some place in the unconscious mind, or inactive memory, so that at all later times they can be used as bases for comparisons. Some possible undesired meanings, which the target population may attribute to the communication, must be eliminated by anticipating them and countering them; this must be based on prior audience research. Repetition with variations has the advantages of both the novelty and the familiarity at the same time. The repeated elements should always include standard symbols or cues so that the receiver can synthesise related themes more easily.

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* - the size, brightness, graphic simplicity, tempo of the communication provides the stopping-power. The layout, coherence of internal sequences, etc. provide the holding-power.
"the initial attention-stopping element of the message must be tied in time or in space with other message elements of intrinsic interest (i.e. message elements which are "intrinsically interesting" vis-a'-vis the pre-existing expectations, attitudes, or memory-structures of the target audience)" -Maloney and Schonfeld, p.205.

CHAPTER VI.A COMMUNICATIONS/PERSUASION PROGRAMME

B-THE CHANGE AGENT AS FEEDBACK ELEMENT

Maloney and Schonfeld suggest that the change agent perform the function of feedback element, collecting the data from the mental structures of the target population and using that information to help perfect both the theory and the performance of such ventures as the communications/persuasion programme.

DIRECT AND SPECIAL FEEDBACK

In the framework or model we are using, this state of affairs is represented in Fig.6.4. Direct feedback is simply observation of the extent and quality of compliance with the desired ends of the programme, insofar as they concern actual actions. Special feedback occurs only through research. At the lowest level, the symbol level, laboratory research on sample populations can measure "the attention-value and meaningfulness of partial or tentative messages and individual communications symbols and cues [using] autonomic arousal measures, (pupil dilation and galvanic skin response), controlled exposure measures (tachitoscopic methods),[1] and rating scales."

At the level of message perception, special feedback can come from research that tests transmitted messages for relative intrusiveness, clarity of basic idea, memorability, and tentative effects on attitude by examining answers to open-ended questions. At the level of attitudes and beliefs, special feedback can come from periodic surveys of the target population which investigate such quantifiable factors as number of persons involved in the programme, degree of involvement, of satisfaction, etc., depending on the type of behavioural objective.

Maloney and Schonfeld (p.211) suggest that mathematical tools be used to discover and monitor the correlations between response measures at one level and those on an adjacent level. These tools (multivariate analysis and special algorithms) would verify the theory of change and iteratively[2] change it; they would show at what level failures occur, which is extremely useful since without special feedback and without such tools it would be almost impossible to tell why a certain campaign of symbols did not produce a desired behavioural response.

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[1] - measures of the ease of recognition of graphic symbols after split-second exposure.

[2] - iteration is a generic name for those methods based on successive approximations towards a desired objective, utilising feedback at every cycle. The feedback involved would, in each cycle, be the difference between the actual achievement and the desired objective.

A non-coercive method such as the above is compatible with the community development values of participation when the planning is undertaken by elites consisting of all those officials and nonofficials who are interested enough in the issues to do research and be well-informed, assuming that such people are willing to get together. Journalists would be among these elites. The press would be incorporated into the scheme as watchful public guardian, giving scrutiny and criticism.[3]

In keeping with our emphasis on the symbolic universe as a source of tools for developmental change, and in the context of an attempt to extrapolate community development into a broader movement towards the development of Man and mankind, the above pages hint at one method of using these tools. It is *not suggested* that we forget about methods for finding out existing popular preferences, and of organising to implement them. This aspect of community development will itself, bear a good deal of extrapolating and to some extent can, and should, be attempted at the mankind level. But mankind stands in need (as we have said in the introduction to the present chapter) of an ideological improvement (or maybe revolution) at the personal, institutional, national, and global level. We have considered this also in Chapter II.

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[3] - Maloney and Sconfeld say, of the involvement of the press: "this could lead to embarrassment, and even to some degree of harassment of social planners, change agents, and attitude researchers, who will surely feel harassed enough simply trying to cope with the complexities they must face. But this is the price that democratic elites must be prepared to pay if we are to avoid the likelihood that 'the will to order can make tyrants out of those who merely aspire to clear up the mess.'"

Conscious attention to man's symbolic universe, including values and perceptions and the extent to which they are integrated around positive, unifying, and hopeful notions about man - this is the only way that we can take advantage of its current "regenerative flunctuation" and help mankind survive and, beyond the threshold, *grow*. However in traditional community development models - at least those concerned mostly with facilitation of local initiative, the fulfillment of felt needs, etc. - there are no tools for changing world-views and ideologies.

BUILDING A COMMUNITY-IN-THE-MIND AT MANKIND LEVEL?

It is tempting, appealing, and useful to attempt to treat mankind as a large community and attempt a process of social change which retains the Community Development values of participation, equality, institution-building towards popularly-felt needs, and so on. One must also note that mankind is now a community in terms of such factors as sharing common problems, having common resources, having substantial interdependence and communications, interacting with a single (though large) territory - but it is not yet a community as regards the psychological aspects. In fact, it is precisely this split between the aspects of logistical community and psychological community that makes the present times so critical.[4]

There is nothing much more inherently improbable about the idea of a world community than there is in the idea of solidarity in a large nation, like China (with a fifth of mankind), the Soviet Union or the United States. A national culture binds these large quantities of people together and in each case divides the world into "we" and "they". A prerequisite, or better a co-requisite, of expanded community development activities is therefore some serious work on the symbolic fabric of mankind. Speaking of a localised, small community, Warren J. Haggstrom[5] comments:

> The people of the settlement evolve socially-

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[4] - a true community would not be as laggardly as the world still is in dealing with aggression, with "natural" crises, and with inequities in the distribution of power and wealth. Also, a "world-community" might be the level of belonging that would "save" (=heal) those many persons who have been uprooted from small communities but cannot entertain any great feelings for a nation. Such persons exist in great numbers not only in the highly industrialised countries (as a consequence of urbanisation and technology) but also in the developing areas (where cities often tend to be little more than large aggregates with highly deficient and rudimentary social structures and integration.)

[5] - "The Psychological Implications of the Community Development Process," in Community Development as Process, ed. Lee J. Cary, U. of Missouri, Columbia, 1970.

> patterned feelings, perceptions, orientations, motivations, and modes of action concerning objects and potential objects within... the settlement that are most relevant to what it sees as its concerns. It defines its situation, makes decisions on the basis of... the definition and attempts to carry out the decisions - it is now a community.

An enduring group, Haggstrom says, has a symbolic fabric of several layers that reflects the various ways in which it defines its situation and determines levels of reality for it. He describes how collective perspectives are generated in communities about their environment, so that they are thus enabled to act to some extent in a common "world."

This must happen without delay for the whole of mankind. On the international level this corresponds closely to the role of UNESCO as defined by its constitution and its publications and self-description. Both on a global and on other levels, other institutions must also be used - like the universities, regional planning bodies, cultural centres, and other bodies. Development programmes and activities of all kinds should involve coming to terms with the development agencies' responsibility in this area.

When synchronised these two modes of activity -

(1) global community development work, involving institutional synergy and the development of the whole man, and (2) corresponding work on the symbolic fabric of man - are the essence of a Mankind approach to development.

CHAPTER VII. DERIVING DEVELOPMENT VALUES

A-THE INGROUP/OUTGROUP PROBLEM

Values, or images of what is desirable, are among the "noospheric" tools for development. The question of what values are to guide development planners, and the question of what value-images to promote as part of, say, a communications/persuasion programme - these are fundamental in any specific strategy.[1]

We would never finish were we to attempt to discuss all particular values appropriate to holistic development in all usual situations. The next-best thing is to discuss the method of derivation of values that is most appropriate in view of the idea of "development" and of the imminent human threshold. This we do below in sections B and C of this chapter. We shall however start by discussing at least one particular value - the overcoming of the ingroup/outgroup cleavage at global level.

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[1] - they are also particularly important in a time of renewed self-examination. "Learning what to want" is, as Vickers declared, the most painful and creative art, and is vital and critical today. "The question is not 'what can we do?' but 'what should we want.'"

PERSECUTION

The basic cleavage or disjunction between the mental image of oneself (or one's group) and the mental image of "other people," especially if these latter have some diverse characteristic or custom, is the central factor in persecution. This conclusion is reached by Norman Cohn, in his books including Warrant For Genocide.[2] Medieval heretics, witches, U.S. negroes, and (in our day) Jews and gypsies were demonised by the mainstream culture of the time, and mentally represented as being less than human, or quite different creatures altogether. Dehumanisation by various kind of treatment led to the Russian serfs, the American Indian and the Negro, the English factory workers during the industrial revolution, being regarded as essentially different, and inferior.

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[2] - Norman Cohn is the head of the Centre for the Ctudy of Mass Psychopathology at the University of Sussex in England. Some of his research is reported in an interview on Canadian Broadcasting Corporation Learning Systems Audiotape Nos. 590-591. (Box 500, Stn.A, Toronto)

Today the same factor maintains racism, an unconcern about severe underdevelopment problems, and a blindness to a joint human threshold state.

OUTDATED INSTINCTS TO BE OVERCOME

For various reasons which today are coming at us from all sides - economics and resource distribution, media, travel, trade, education, international labour unions, nation-on-nation interdependence, industrial interdependence arms build-up, the new sensitivity and awareness of colonialised and oppressed groups and tribes, the universality of technology - the only acceptable and the only imaginable future for mankind is in union. Mankind must fast become a single group: an "in-group". When we have worked on mankind-symbols, on institutional methods of bringing about this psychological state, we will merely have exercised our humanity. For our nature is to manipulate the world through symbols, and our social nature is, as Whitehead puts it, to replace by symbolic responses the purely instinctive, ancient responses to social needs.[3] These purely instinctive responses have served us badly as regards the exclusion of out-groups; and the oldest of our instincts, as Barbara Ward tells us, is

> To defend our community against everybody else, whether it is the tribe, or the nation, or the empire, or the state. (...)
>
> We have yet to find how we can get away from this tremendously rooted feeling which goes back a hundred millennia, that the other chap being different has no more rights than not to be a nuisance to us. The feeling that there is not this common humanity, there is not this common committment to the human species, to a human family, is something that we do not yet see the answer to, and *on which we have to work*, which we have to accept as one of the greates challenges to survival in the world community.
>
> And we have to remember that because it's rooted in the millennia, rooted in our emotions, rooted in all our instincts, that we have to use here more than a usual degree of reason, of committment, of humanity, of religion, to see that *this picture of humanity* which with all its differences has got to survive - *that* is where the greatest work is to be done.

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[3] - Whitehead, *Symbolism*, p.65

Ward therefore agrees that an important approach is the conscious and creative development of the symbolic universe of man, particularly the image of "mankind." Needless to say, so long as there is an appreciable expansion of the sphere-of-concern of citizens and institutions to encompass all of mankind, there is no need, nor any question, of some insipid cultural or even political homogeneity.

WORK ON THE SYMBOLIC FABRIC

The image of the related cleavages of ingroup/outgroup, self/world, and freedom/unity is important because of the possibility of going beyond this antinomy. * Such a progression, even though possibly a step-by-step one, is a very radical move. One of the most important tasks of any development of the symbolic universe of mankind, which we are proposing should be taken up by development and community development programmes, is precisely in this area.

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* - Barbara Ward, "The Village Planet," a talk delivered at the University of Alberta, Nov. 14th, 1967; the text is published by the University's public relations office, Edmonton. (e.a.)

In this connection, such work - of research, discussion, political action, creation of symbolic milieus, making and changing institutions, promotion of mankind symbols in communication/persuasion programmes, and other techniques - will provide citizens and development workers with at least the following insights.

1. Questions and parameters for deriving certain development values;

2. an image of a special kind of social/personal union, and consequently a positive, rather than fearful, image of a joint future, a conditional future; we will begin to see what various forms of union there are and can be, and which desired ones to choose as the intended outcome of development processes and programmes - obtaining at the same time a perspective on individualism and totalitarianism;

3. a genuine understanding of and insight into the real normative meaning of "community."

4. an image (consequently) of the meaning of sociopolitical integralisation as part of holistic development programmes.

Perhaps one method of eliminating the effect of the "tremendously rooted feeling" that is the mental ingroup/outgroup dichotomyis to use the "canalisation" process. Symbolic acts and special images would be devised which divert psychic energy away from this apparently instinctual pattern and into something non-destructive and even creative. The process would be analogous to the behaviour of those Australisan tribal dancers and their oval hole in the ground. The ingroup/outgroup sublimation would have to be more sophisticated than this, of course. We can offer no more illuminating suggestions here (certainly the traditional scapegoat function of certain oppressed groups cannot be used as a solution). The problem, once posed in this way, is here proffered to creative thinkers who wish to arrive at development strategies.

CHAPTER VII. DERIVING DEVELOPMENT VALUES

B-THREE APPROACHES TO DERIVING VALUES

In our enquiry about the values of devleopment - i.e. as to which values change agents should adopt for themselves or promote through communications/persuasion techniques, we have covered one specific value - that of overcoming the ingroup/outgroup syndrome and achieving global sociopolitical integralisation. How do we now proceed from this point? We covered that particular issue because of its urgency and importance. But there are also other important issues to be considered, for example "what is the total man?" And "how do we promote the total man in development?"

There are many issues which on specific occasions clamour for responsible value-decisions, the outcome of which would then be included in the change agent's ideology and strategies. How are these decisions to be made? The method used must not be completely arbitrary. We are attempting in this study to appreciate a "mankind approach" focussed on mankind and the whole man, and it seems that this orientation to development leads us to some guidance on how to make these value-decisions.

But the present study attempts only to build up a preliminary conceptual framework for development, rather than a full theory of development. Instead of covering more of these specific value-images, then, we shall need to concentrate here on the broad general guidelines that one may use in formulating values and making value-decisions. In trying to develop these guides, we shall consider first three common alternative approaches to this task.

FIRST APPROACH: ESSENTIALIST

Economist and thinker Walter Weisskopf[1] tells us that man happens to be a kind of creature who experiences everything in terms of a dialectical trinity, as he calls it, consisting of:

i. A basic split or antinomy between self and world caused by consciousness and the power of symbolising;

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[1] - "Existence and Values," in New Knowledge in Human Values, ed. A. Maslow.

ii.
A polarity, or polarisation, of the two antinomic poles;

iii.
An ultimate unity of the two.

The antinomy reveals two aspects of something which is ontologically one, i.e. the two components have one and the same nature or being. Self and world or subject and object do not exist in isolation from one another; also, the polarity is merely an intermediate link between the antinomy and the ultimate unity. The whole dialectical trinity is symbolised by the yin-yang sign of the Tao in Chinese philosophy, which has two intertwined halves included in the union of the circle.

Paul Tillich[1] believes that in the Christian tradition there are the fundamental concepts:

First, esse qua esse bonum est. This

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[1] - Theology of Culture, edited by R.C. Kimball, OUP, London, p.118. On page 123 we find the following: "It [depth psychology] was the discovery of the meaning of the word "sin"... Sin is ...universal, tragic estrangement, based on freedom and destiny in all beings ...it is separation, estrangement from one's essential being. That is what it means; and if this is the result of depth-psychological work then this of course is a great gift that [it] has offered to theology."

> Latin phrase is a basic dogma in Christianity. It means "Being as Being is good," or in the biblical mythological form: God saw everything that he created and behold, it was good.
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> The second statement is the universal fall - fall meaning the transition from essential goodness to existential estrangement from oneself, which happens in every living being and in every time.
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> The third statement refers to the possibility of salvation. We should remember that salvation is derived from salvus or salus in Latin, which means "healed" or "whole," as opposed to disruptiveness.[2]
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> These three considerations of human nature are present in all genuine theological thinking: essential goodness, existential estrangement, and the possibility of something, a "third", beyond essence and existence, through which the cleavage is overcome and healed. ...man's essential and existential nature points to his teleological nature (... telos, aim, that towards which life drives). If you do not distinguish these three element, which are always present in man, you will fall into innumerable confusions. (e.a.)

In other words, we have again: essential goodness, existential estrangement, and a healing and making-whole of the cleavage.

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[2] - "wholeness" and "holiness" have the same etymological meaning. This is an interesting perspective on our concept of "integralisation" or making-whole through development.

In the above attitudes towards human values in the context of human being and becoming, the important thing about man is his "essence", an Idea[3] a' la Plato within which is defined the ideal and the true nature of man. Approaches to human values naturally follow.

According to this type of approach (which we may call the essentialist ontological approach), the nature of man is ahead of his actual existence, in just the same sense as the idea of a perfect circle is ahead of any actual circle drawn on paper. Man as he actually exists is seen to be necessarily less perfect than his description in the Idea of his essence.

From this inadequacy, and from the desirability of approaching this essence, the essentialists derive our values: these values, or ideas as to what is desirable, are those which can be intuitively or otherwise comprehended as being rooted in the essential nature of man, of World, of Being. The implication for development values is that we must first find the ways in which man is estranged from his real self (including his estrangement from society and from nature) and then incorporate these findings into our development theory and practice. "Development" of man would thus mean making man approach his "true and essential nature". This is the guideline that this type of approach would indicate for formulating developmental values.

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[3] - Tillich uses the word 'eidos' in this sense. We have omitted this usage, since we have been using the same word for a somewhat different meaning.

SECOND APPROACH: GNOSTIC EXISTENTIALIST

There are, however, different approaches to deriving values for life and development. What we shall call the "gnostic existentialists" derive in one way or another from actual existence the values that are to guide us. This is different from looking towards the "essence".

This approach includes the naturalists, for example, who tend to use such things as the following for clues as to what is desirable: physical laws, empirically-determined biological drives such as survival, the elements of successful scientific method (experimenting, being pragmatic, etc.), the anthropological observation of actual behaviour, etc.

Going a bit beyond the naturalists are the humanist approaches, which we also include among the gnostic existentialists because they do hold that values can be confirmed by known reality, by actual existence. The humanists have found a unifying principle in the human self, the human person - as, for example, in Maslow's self-realisation or self-actualisation. The humanists include more in their view of reality than do the naturalists. Erich Fromm tells us about the observed existential needs of man:

> ...he needs ties with his fellow man; he is aware of his aloneness and his separateness, ...he has the urge to transcend the role of the creature... by becoming a "creator." Man needs... a sense of identity... [and to orient] himself in the world intellectually.*

Those aspects of the humanists' approaches where the view of human reality includes transcendental concepts of some kind may, insofar as they do this, be thought of as essentialist approaches as well.

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* - see Weisskopf's comment in New Knowledge in Human Values, p.210.

Existential signposts are thus used as guides, in these types of approach, to discover what man should be and what man should want. "development" would mean ironing out unnatural situations and working towards fulfillment, an image of the latter being obtained mainly from scientific observation and inferences. This is the guideline which, according to these types of approach, we should use to make the value-decisions of development.

THIRD APPROACH: PURE EXISTENTIALIST

Apart from the (a) essentialist ontologists' and the (b) gnostic existentialists' approaches there is still a major orientation towards finding out what is desirable for man's life and development. This is what we can call the (c) agnostic existentialist approach. For the pure existentialist the only "essence" that there is in man is his actual existence.

To put it another way: for every creature that we can imagine or perceive, its essence precedes its existence, e.g. the idea of a perfect circle is the normative idea (or Idea) to which we compare an actual imperfect circle drawn on paper; to this, there is only one exception - namely, man.

> Now in the case of the human being the situation is reversed: for man and man alone, his existence precedes his essence. First a man is; and what he is is settled in the course of his existence, and is not predetermined, nor an antecedent condition of his existence.[5]

Thus, we cannot look up the answers when we are trying to discover what man is, what is expected of him, and what he can hope for.

> The humanity of man, therefore, does not consist in the virtue of his choices. But in their genuineness, in the fact that he has made choices. It is decision, Jaspers says, that makes existence real.[5]

What are the implications, of this approach to human nature, on human values? As Kaplan describes the existentialist view, the human being invents values. He brings into being not only the actions and things that belong to certain value-categories, but also the actual essence of the value (that which makes it a value). The essence of a value is not, for the pure existentialist, something that was already there, not something given directly by evolution, forefathers,society, God, or other sources.

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[5] - Werner Kaplan, New Worlds of Philosophy, Random House, N.Y., 1961, p.103-104.

ONTOLOGICAL FREEDOM IN THE THIRD APPROACH

Man is not only free - man _is_ freedom. Human development then is invited to create its own directions, and anything about man which he is not truly free to control and "decide away" is really not part of his nature as man, his human-ness. What guide is given by the agnostic existentialist to the group of citizens, to the change agent, the the designer of development programmes? In another extract from Kaplan's description of existentialism we find the attitude in which such questions are to be answered.

> As the existentialist sees it, we are responsible for more than what becomes of us; we are also responsible for what becomes of others. When we make a choice we are choosing, not merely for ourselves, but for all men. In this act of choice we are saying not merely "This is what _I_ choose," but also "This is what is _to be_ chosen." By my existence, I am determining what all mankind everywhere is forever to become. My act defines not just my essence but the essence of mankind.
>
> It is my choice that makes me human, and thereby makes something of humanity. In this choice I am acting as a representative of mankind,

> as though any man, existing as I am and so circumstanced, would make the same choice... Thus existentialists universalize individual choice after the manner of the Kantian categorical imperative: you must never will what you cannot consistently will to be willed by all other rational beings. (p.108)

An awesome responsibility indeed!

SUMMARY AND COMMENT

We have considered three approaches: (i) that based on a knowable and known essence of man from which man is actually estranged - ontological essentialist; (ii) that based on a knowable criterion for (developmental) values which is derived from the actually observed forces of existence, including psychological, biological, physical, laws and also including statistical anthropological and sociological measurments - the gnostic existentialist approach, including naturalists and humanists; and thirdly (iii) the agnostic or pure existentialist approach which holds that man does, and must, make his nature up with every act of his in life and development, a total emphasis on truly free choice.

Today, those development programmes that limit themselves to perfecting technological and economic services are falling short of their responsibility. There are urgent and important value issues ("what should we want?") to be resolved. For the desires that man expresses, in the form of social protests and consumer behaviour, are not merely the desires to make use of modern machines and devices. There is, perhaps more fundamentally, the need to revisualise, redefine, redescribe man within the modern milieu. And the modern milieu is characterised by high densities of interaction, considerable machine-generated power (even in the not-so-rich countries), and an increased level of awareness (through education and the media).

Against this new backdrop, man is trying, in all parts of the world, both to rediscover and to reinvent what it means to be human. Hence the importance of value questions. And whatever he perceives that to be - probably (even for a poor villager) some synthesis of the glimpses of love, truth, beauty, and lack of suffering, which filter through from surrounding science and technology, from religion and art - whatever these images of the new-human are, man will incorporate them into his values.

But which, if any, of these three broad approaches to the derivation of new human values are we to adopt as a guide for answering Vickers' question "what should be want?"? We shall not attempt to rigorously deny or justify any of them here. We must note that each of them has a certain intuitive appeal, having a foundation in one's own experiences and inclinations. All have elements which are important for individuals and for mankind today.

None of these seems to be able to command an exclusive acceptance from our point of view. The idea of "development" and the fact of the human Threshold position both turn our eyes to the idea of a radical freedom which man has to exercise in changing himself. This fits in with the magnitude of the cosmos in space and time: intuition suggests that as great things were possible in a universe before Man, so great things are to be allowed for, _a fortriori_, in a universe where there is a conscious centre for reflective evolution. This would seem to exclude the 1st., or essentialist, approaches if these are interpreted as not taking into account such a radical freedom.

Conversely, man - what we normally call man -

hardly starts from scratch, ontologically, every day. He does have a "nature"; he "is" something, beyond simply an entity with the power to change itself. And this nature is valuable and worth respecting and "developing". These considerations seem to exclude the 3rd., or pure existentialist, approach.

The 2nd., or gnostic existentialist, approach respects the "nature" of man as it can be deduced from known, hard existential evidence. Our objections to this approach are that there are other kinds of evidence and that more explicit emphasis must be given to the possibility of changing whatever "nature" there is, through "development".

We thus feel it necessary to synthesise a fourth approach, the freedom-plus-precedents or semi-existentialist approach.

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C-A FOURTH APPROACH SYNTHESISED: FREEDOM+PRECEDENTS

In this section we outline the basics of the fourth approach to the formulation of development values.

i. we list the various elements that make up what we normally conceive of as the essence or nature of man, stating that *only part of* his essence is so determined or described.

II. we emphasise that a radical ontological freedom constitutes a large part of what makes man man.

III. we prove that although the elements mentioned above are valuable, they are *subject to change* through man's freedom, which is is also part of man's essence or nature.

ELEMENTS OF THE NATURE OF MAN: A.-D.

It seems quite reasonable and defensible to say that there are elements in reality which determine and influence *parts of* the essence of man (i.e. of that which makes him what he is.) For these elements, we would

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suggest the following:

(a.) spiritual, transcendental-immanent factors.[1]

(b.) broad universal forces of nature that Teilhard deChardin[2] describes as being involved in the phenomenon of evolution, of life, and lately the phenomenon of man on this planet. The characteristics of these forces include a tendency for life, (indeed, for matter) to intensify certain aspects of itself by turning in on itself in an involution (enroulement) that creates higher manifestations of consciousness or interiority. They include the increase of consciousness accompanying the increase in complexity,[3] and other broad, large-scale forces. (In terms of our Insight/Behaviour System, these forces are the qualities of matter, and their normally imperceptible influence is manifested over long periods of time as the effect of the environment and the organismic subsystem on the social actions in the sociopolitical system.) They also to some extent affect the personality and the culture system, and when they are recognised by the culture of mankind they will become even more of an important force within man as man.

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[1] - some understanding (although certainly not a complete one) of these will be gained from a description of the Highest Common Factor among spiritual convictions of every major theology. Some of these elements (not all) are even in the traditional lore of primitive people. Such a description may be found in Aldous Huxley's The Perennial Philosophy, Collins, London and Glasgow, 1958 (first published by Chatto and Windus, 1946). At present this book seems to be out of stock in North America.

[2] - see The Phenomenon of Man, The Future of Man, etc.

[3] - The Phenomenon of Man, (p.66), and elsewhere.

(c.) man's _hereditary legacy_ is another element which is not (yet?) separate from man as man. The hereditary make-up includes the archetypes isolated by Jung, notably the Self-archetype (not to be confused with "oneself", in the sense of the conscious ego.)* This Self-archetype is apparently something common to all human beings, and since it influences the way that they make themselves, grow, and make decisions in their respective lifetimes, it is difficult to see how it can be regarded as anything but part of human nature. As the ego is the centre of conscious personality, the Self is the unifying and ordering centre of the total conscious and unconscious psyche, which unifies other archetypes and which is a link with the biological past. We need not go so far as to agree with Jung's conclusion that:

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* - see Calvin S. Hall, and Vernon J. Norby, _A Primer of Jungian Psychology_, New Americam Library, N. Y., 1973; also _From the Life and Work of C.J. Jung_, by Jung's private secretary Aniela Jaffe', (transl. by R.F.C. Hull, Harper and Row, N.Y.), for a simple account.

> The Self [-archetype] is our life's goal, for it is the completest expression of that fateful combination we call individuality,[s]

We should nevertheless recognise that self-knowledge is an important step towards self-fulfillment. All the more importantly when we find that the person who is out of touch with his unconscious self has discordant relations with other people, on whcm he tends to project the repressed part of his unconscious. Similar facts should be borne in mind when considering the weight to be given to the individual in comparison to the collectivity as targets of developmental approaches (Fig.4.1). That is, the individual (and his "internal", hereditary, "nature") is important, not only as such, but also as a member of a collectivity.

(d.) the structures (e.g. the holon hierarchy and the corresponding S.A./INT tendencies) and processes which make up man's present and historical life, including the events of history,[1] also help tc make up the nature of man. The events, as well as the habitual symbolisations (comparisons, modes of thought, analogies used in communicating, etc.) of one's own lifetime, too, must be included, as Gautama Buddha used to emphasise. "All that we are is the result of what we have thought," states the opening of the well-loved Buddhist text, the Dammapada. It is true that man makes culture, but it is also true that culture makes man, especially the symbolic heritage from the past, distant and recent. For any individual person, much of the environment is a mass of symbols and images. Like all environments[2] this must be considered an essential factor making up the open system that we call "a person". Social structures and social processes, including the ones from the point of view of any particular individual's lifetime, thus help tc make man what he is and thus have a bearing on any derivation of values from the nature of man.

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[s] - Collected Works of C.g. Jung, vol.7, p.238.

[1] - even when influenced greatly be geographical resource distribution, geological disasters, biological diseases, etc.

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[2] - of course, if we consider the individual person as the system, its (or his) environment is not only the ecological/spiritual environment but also the sociopolitical and the cultural.
In any open system, (i) the boundary between the system and its environment is always more or less arbitrarily drawn; and (ii) the considerable interaction with the environment (from the definition of open system) means that what the system (in this case a single person) actually is is really a function of both what's within and what's outside this boundary.

Having listed all these factors which make up human nature, one can see that the "ontological antinomy" arises in connection with each. Thus, respectively, we are familiar with (a) the "death of God"; (b) the fears for the stagnation or self-destruction of the human race in spite of the progress of evolution so far; (c) "back to nature" cults; (d) alienation from society and culture. We cannot now stop here, however.

FREEDOM A MAJOR PART OF THE NATURE OF MAN

For alongside with the elements a.-d., the other major factor which influences the nature or essence of man is his freedom. For one thing, it is man's freedom itself which is largely responsible for any estrangement between man as he is and his good, "true" being. The freedom to act responsibly and irresponsibly, to sow good or to sow evil seeds. Even other factors like ignorance, pride, poverty, and insecurity (factors which may appear to lie at the root of the "estrangement") can be overridden by man's freedom to choose, and, above all, to

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create.

Even though elements a.-d. are valuable and not to be excluded, probably the major weight is to be given to human freedom as the main component of what makes man man. None of the four types of factor mentioned in a.-d., neither separately nor together, define man or determine his essence or nature completely. Human nature is not immutable.

It is true that - as Marx might say - man must place himself in line with the directional movement of history, and first find out what that direction is. But it is perhaps even more important to make conscious decisions and make a creative use of the future. Whether or not any predetermined essence of man a.-d. dictates fully or (more probably) only partly and sketchily the "proper" future of man, man to be true to his "nature" must use his freedom to determine which path in fact to follow. This is because man's ontological freedom - the freedom to intervene and alter his very being - is an important, even if not the only, component of man's essence and nature.

PROOF THAT MAN CHANGES HIS NATURE

Man can operate in those areas not completely defined (or not touched on at all) by the factors mentioned that make up his essence. Man can also, however, change the factors himself, and he can also go against some of them, or contradict them. In this light, let us take the factors a.-d. again in turn.

(a.) man can, for example, change spiritual/transcendental factors (certainly insofar as they relate to him). Our knowledge of and thus our participation in such realities can be changed - certain religious traditions forcefully tell us - by habitual social action. Others emphasise personal meditative disciplines; some approaches emphasise both, in synergy.

William James writes: "practice [of certain behaviour] may change our theoretical horizon and this in a twofold way: it may lead us into new worlds and secure new powers. Knowledge we could never attain, remaining what we are, may be attainable in consequence of higher powers and higher life, which we may morally achieve."

Jesus Christ declares, "Blessed are the pure in heart, for they shall see God."

Sufi poet[1] Jalal-uddin Rumi uses the metaphor "the astrolabe[2] of the mysteries of God is love."

Practically all of spiritual traditions hold that by performing certain acts, or by having a certain frame of mind - or both at once - it is possible for man to participate[3] more in a transcendental/immanent cosmic reality, and thus become something different in that sense. For example,

> As a mother, even at the risk of her own life, protects her son, her only son, so let there be goodwill without measure between all beings. Let goodwill without measure prevail in the whole world - above, below, around: unstinted, unmixed with any feeling of differing or opposing interests. If a man remain steadfastly in this state of mind all the time he is awake, then is come to pass the saying "even in this world holiness has been found" (Metta Sutta)

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[1] - see Huxley's perennial Philosophy, p.10

[2] - Greek aster, a star; and root lab as in lambano, to take. An orienting instrument formerly used for taking the altitude of the sun or stars at sea, now superseded by the quadrant and the sextant.

[3] - becoming-in-participation certainly qualifies as a community development paradigm!

Many schools of thought hold that with love and faith man is capable of intervening in the very ontological constitution of the universe, including himself.

(b.) as to the broad universal forces of nature described by Teilhard deChardin, even Pere Teilhard himself warns us that we have not only the freedom to go along in their direction and fulfill the universe's tendencies in a creative and truly human way, but we also have the power to stop the fruition of these forces through us. For example, he believes that a hope in the future is necessary, and also a will to progress and advance - for in the face of a total (cultural) lack of such hope and will, the universe will be powerless to bring a good future about. He also mentions other possible self-assertions against the universe, such as through unlimited multiplication and unlimited pollution of the genetic pool*

Another, the most important, aspect of man's ontological responsibilities is that of Agape:

> Cosmically speaking, as I have said, man is collectively immersed in a "vortex" of organisation which, operating above the level of the individual, gathers and lifts individuals as a whole towards the heightening of their power of

reflection by means of a surplus of technical complexity. But given the nature of the reflexive[5] phenomenon, what rule must this evolutionary process observe if it is to fulfill its purpose? Essentially, the following: that within the compressive arrangement which gathers them into a single complex centre of vision, the human elements [individual persons] must group and tighten not merely without becoming distorted in the process, but with an enhancement of their 'centric'[11] qualities, i.e. their personality.

A delicate operation and one which, biologically, it would seem impossible to carry out except in an atmosphere (or temperature)[2] of unanimity or mutual attraction. Recent totalitarian experiments seem to [corroborate] this last point: the individual, outwardly bound to his fellows by coercion and solely in terms of function, deteriorates and retrogresses: he becomes mechanised.

....only union through love and in love (using the word love in its widest and most real sense of mutual internal affinity) because it brings individuals together, not superficially and tangentially but centre to centre - can physically possess the property of not merely differentiating but also personalising the elements which comprise it.

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[4] - The Future of Man, p.240 ff.

[5] - reflection=thought; reflexion=involution, or enroulement: "the noosphere turning in upon itself" in analogy to the ascent to a new form of life which happened during the "reflexion" occurring when when the first primitive megamolecular life-forms spread to make a complete biospheric envelope around the planet.

> This amounts to saying that *even under the irresistible compulsion of the pressures causing it to unite, Mankind will only find and shape itself if* man can learn to love one another in the very act of drawing closer. (e.a.) *The Future Of Man*, p.244-5.

(c.) the genetic structure of man is already (conceptually, at least) susceptible to modification by scientists.[3] *Selective* treatment of ovum or sperm chromosomes and genes with chemical tools or with short-wavelength radiation is still some way off, and when available it will first be used to forestall genetic

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[1] - Teilhard deChardin uses "centricity" to denote a centredness or self-hood of some holon or particle or element, i.e. its interior life, its consciousness, which accompanies material synthesis and complexity (see *Phenomenon of Man*, p.70). Radial energy is a progressive universal force drawing the holon towards even greater complexity and centricity or self-hood. This is distinguished from the other force, that of "tangential energy," which links the holon or element with all others of the same order of complexity and centricity. (This recalls Koestler's S.A./INT tendencies applied to dynamic evolutionary processes. Note: Teilhard does not use the concept of holon.

[2] - here, of course, Teilhard is reminding us by analogy that the first megamclecular life-forms on earth could only arise when the molten earth cooled so that the temperature (which is to say the degree of agitation of the atoms of matter) was low enough for the biochemical bonds to start forming without being torn apart. The above extract is from *The Future of Man*, p 244-5; (e.a.)

deficiencies. However, it will undoubtedly be used later for designing a new human being, free from disease and with increased physical and mental powers. Selective modification of unconscious archetypes and other traits[4] by gene-changing is probably a more complicated but similar task.

In any case, we already practise control over our our bodily structure through incest prohibitions, discouraging defective persons from having other than adopted children,[5] other forms of genetic counselling, etc. And we already practise control over at least the content (if not the form) of our archetypal forms by psychotherapeutic means.

(d.) Historical structures and processes can be changed by man, nothwithstanding the fact that to some extent they do determine what man *is*. Individuals and institutions have made radical changes in man. But man's culture, man's habitual patterns of thought, man's

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[3] - genetics: *The Futurist*, Vol II, April, 1968; and June 1968; pp-31 and 45-6.
[4] - personality control through genetics: *The Futurist*, Vol I, April, 1968, p.20, p.35.
[5] - genetic counselling, *The Futurist*, December 1968, Vol II p.116.

symbolic universe in general, and man's social structures and processes - all these man can modify through planned change. We have in the past (and through cumulative learning and increased potential sensitivity we may do better in the future) used symbolic forms like emotional symbols, ideologies, scientific world-views, etc., to change all these parts of man, and so to change man's nature.

Needless to say, man has also changed Nature, and thereby converted himself from a hunter and herb-gatherer to a plastic-steel-and-concrete-dwelling sophisticate who often eats synthetic foods of which the very molecular composition is controlled. So much for an unchangeable "essence" of man!

In short, while the pure existentialists say that the human being (having no essence except his existence) in every action defines and determines his own essence or nature, we, instead, should say that the human being in every considered action adds to his own nature or essence (and, indeed, even to the nature of the universe.)

TEILHARD ON SELF-EVOLUTION

Teilhard deChardin strongly emphasises that we understand what man is by considering his power to "know that he knows," and the associated freedom that accompanies the emergence of man. This is the freedom to design his own evolution - a self-evolution, for the first time in the history of the (presently-known) universe. No longer an evolution merely "undergone." Man is actively at the helm of a universe that has become sentient through him. In Teilhard's words,

> The true summons of the Cosmos is a call consciously to share in the great work that goes on within it: it is not by drifting down the current of things that we shall be united with their one, single soul, but by fighting our way with them....[1]
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> Evolution, by the very mechanism of its syntheses, charges itself with an ever-growing measure of freedom.[2]
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> ...it would be more convenient, and we would incline to think it safe, to leave the contours of that great body made up of all our bodies to take shape on their own, influenced only by the automatic play of individual urges and whims: "better not interfere with the forces of the world!" Once more we are up against the mirage of instinct, the so-called infallibility of nature. But is it not precisely the world itself which, culminating in thought, expects us to think out again the instinctive impulses of nature so as to perfect them?

> Reflective [conscious] substance requires reflective treatment. If there is a future for mankind it can only be imagined in terms of a harmonious conciliation of what is free with what is planned and totalised. Points involved are: the distribution of the resources of the globe; the optimum use of the powers set free by mechanisation; the physiology of nations and races; geo-economy; geo-politics; geo-demography; the organisation of research developing into reasoned organisation of the earth.[3]

"The mirage of instinct: the so-called infallibility of nature"... what a succinct, decisive stroke Teilhard makes with these words to clear the path for man's ontological freedom!

Thus, the attempts in various societies to preserve and respect past human culture is not to be denigrated, but alone it is a pitiful expression of human sensibilities to the past, present, and future. These efforts must be accompanied by courageous joint attempts to design a culture (in the broad sense of the word) for today and tomorrow. Human values and other symbols, human interests, human activities - in fact, as we have

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[1] - La Vie Cosmique, p.131; Ecrits du Temps de la Erre, p.23.
[2] - from The Future of Man.
[3] - The Phenomenon of Man, p.310. (e.a.)

said, all parts of the insight/behaviour system - are the objects of man's creative responsibility. These are the guidance vis a' vis development values given to us by our fourth approach. Development is now seen to be a process of purposefully and respectfully enhancing the "whole man" and yet - equally purposefully - continuing a radical self-evolutionary shaping and changing of man's nature.

It is also important to appreciate the level of collective responsibility. The pure existentialist formulation described by Kaplan a few pages back, as well as the writings of several of the popular existentialists, seem to be concerned almost exclusively with the individual - in view of which it is little wonder that they felt despairingly that man was not able to rise up to this great and overpowering responsibility. On this theme, we find more inspiration from another passage by Teilhard:

> We have said that progress is designed to enable considered action to proceed fro the will-power of mankind, a wholly human exercise of choice. But this natural conclusion of the vital effort, as we can now see, is not to be regarded as something to be consummated separately in the secret heart of each... [individual]. If we are to perceive and measure the extent of Progress we must look resolutely beyond the individual viewpoint. It is Mankind as a whole, collective humanity, which is called upon to perform the definitive act whereby the total force of terrestrial evolution will be released and flourish; an act in which the

> full consciousness of each individual man will be sustained by that of every other man, not cnly the living but the dead. And so it follows that the opus umanum laboriously and gradually achieved within us by the growth of knowledge and in the face of evil, is something quite other than an act of higher morality: it is a living organism.*

USING THE FREEDOM+PRECEDENTS APPROACH

Using the above freedcm+precedents paradigm for the derivation of human values for development, one comes across any number of domains or situations for which values may be derived, for example values relating to the social bond, to the econcmics of distribution and sharing, to the time-scale used in planning, etc. The semi-existentialist or freedom-plus-precedents approach cannot of course be relied cn to give a very specific and unique sclution every time. But it does provide an inspiration, and one that is qualitatively different from those of the cther approaches.

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* - Phenomenon of Man, p.21.

It is clearly impossible to follow through the innumerable branches of situational value problems in the light of this approach, in the present study. We shall consider only the mankind approach and the union-upwards paradigm in this light.

CONCLUSION:

TOWARDS A MANKIND APPROACH

CHAPTER VIII. CONCLUSION: A MANKIND APPROACH

A-COMMUNITY DEVELOPMENT AND HOLISM

The hallmark characteristics of community development are 1. self-help; 2. participation (i.e. a broad potential participation allowed for, independently of actual interest among citizens in general); 3. community as an important concept; 4. total life-needs of the people taken into account; 5. interdisciplinary aspects of problems taken into account by using multidisciplinary resources; 6. all segments of the community included; 7. all issues of interest to the people amenable to joint social change efforts. According to United Nations definitions, the nation is an important concept, and communities are encouraged to link up at this level through their activities.

COMMUNITY DEVELOPMENT AND FUTURE-ORIENTATION

Some of the difficulties and anomalies of the above approach, as it is currently understood and practised, will be mentioned first. Firstly, the problem of the future. Not only is the future a reminder of the great potential of the human race, but it an urgent reminder of our responsibilities to expand and strengthen the popular image of the future. In any development ideology or creed or outlook there must be included an extended time-scale. As Pat Gunkel writes, "it is now possible, desirable, and necessary to plan on time-scales exceeding our present life-times by decades, centuries, and even millennia." Emphasis on a positive image of the future is also important apart from any considerations of long-range planning in connection with technology. For Frederick Polak has shown that the image of the future has been perhaps the foremost causal factor in determining the path of all historical civilisations he studied.

Development activities therefore cannot ignore John Galsworthy's cryptic dictum that "if you don't think about the future, you cannot have one." But here we have a problem. Currently, there is a tension between the principle of long-range time-orientation and the principle of popular participation. In other words, if we include time-holism among the factors already mentioned as being elements of community development approaches, we find an anomaly, in that most people do not seem to have an extensive concern with their own or their successors' future ("what has posterity ever done for me?"). Popular participation in planning will thus be at the expense of the future.

The only way out of this difficulty is in the context of an approach to development that accepts the responsibility of changing the values and other images in people's minds, preferably in the non-coercive manner suggested previously. Among other things, such an image-changing programme would raise our faith in the future and in our abilities to change that future. This faith is inseparable from the very concept of "development."[z]

A closely-linked communications responsibility of development activities is the provision of alternatives. The provision of human alternatives at every turning-point, at every watershed, is a key part of the collective mechanism whereby mankind makes a creative use of the future. If these social alternatives at every step are non-utopian, and not oriented by means of values, then this process of generating alternatives must also be accompanied by a separate "prophetic" activity, which means that task of making if-then statements about possible choices, exploring the implications in terms of values and in terms of consequences.

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[z] - "The whole future of the earth ...seems to me to depend on the awakening of our faith in the future," writes Teilhard deChardin in one of his letters to Mme. Georges-Marie Haardt. And elsewhere: "a passionate love of the growth of being, that is what we need. If we are not careful this skepticism [or lack of faith in the future] will be fatal, for its direct result is to destroy both the love of living and the momentum of mankind."

HAVING VISIONS

This process of creating alternative possible futures, and publicising them so that they are amenable to popular discussion, is desirable because it enables real influence to be wielded by citizens in determining the state of things to come. It also encourages among citizens that characteristically human activity: having visions. Research workers using and developing the Reflexive Cultural Symbolism (Fig.5.2) and artists and writers immersed in the rest of the cultural heritage must be encouraged to provide visions, dreams. And we must encourage the idea that these visions belong to mankind. At the end of his two-volume work on The Image of the Future, Polak urges that our collective research and self-study, like psychoanalysis at the individual level, is meaningful only if it liberates us from our compulsionridden autodestructive behaviour as a society and frees us to choose our own destiny and build a new and better world:

> To choose our vision, we first have to have visions. Man has the capacity to dream finer dreams than he has ever succeeded in dreaming up to this moment. He has the capacity to build a finer society than he has ever succeeded in building. The poet, the painter, the musician, have always known this, and so has the man of religion. The physical scientists know it, too, and the social scientist, and the doctor of medicine, and the doctor of the mind. Must we stay paralysed by this self-awareness? Here lies a real, urgent challenge!

There are among us even now, Polak continues, dreamers and builders who are ready to step over the bounds of this passive self-awareness "into the realm of free creativity." Our responsibility in connection with development programmes is surely that of encouraging a psychological milieu which accepts these visions as starting-points for discussions, instead of letting them stagnate so that new ideas do not, as Arthur Bronwell[3] put it, break the sound barrier until it is too late. It is equally important to encourage group creativity by various means, so that having visions becomes a "participative" adventure.

Another task of development programmes in this connection is to create or adopt, and sponsor, definite visions specifically related to holistic development of man and mankind. Merely positing a viable form of action is itself valuable "action", and "an incomparable assertion of "freedom," as Kostelanetz tells us: the human freedom to choose. According to Herman Kahn, if any bureaucracy, including government agencies, is given a persuasive image of how it might change, it will instinctively resist until the inevitable next crisis causes it to realise the most persuasively articulated alternative.[4] And according to sociologist Melvin Turner, somewhere between ten and twenty per cent of any social science proposal is implemented some twenty years later in social action.[5]

The solution to the problem posed by the anomaly

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[3] - Arthur B. Bronwell, "Can An Advanced Society Deal With Its Future?", The Futurist, June 1971

[4] - Richard Kostelanetz (ed.), Human Alternatives, p.xxi.

[5] - quoted in Kostelanetz, p.xxi; much of this effect is due to the impact the proposal has on college students, who later gain positions of power.

between the value of popular participation and the value of holistic time-orientation is not an easy one. But the situation will greatly improve as the communications/persuasion responsibilities of development programmes are accepted, in these areas of time-holism and alternative future images. Another problems of the "standard" community development approach outlined above is that posed by self-help. Self-help at what level? This principle was probably first introduced into Anglo-Saxon community development ideology in order to counteract bureaucratic centralisation, for example that due to a colonial office. But what does it mean today?

As we have seen, the biological and the noospheric worlds are both made up of holons, each holon partly dependent and partly independent, and all interlinked. Is self-help to apply at the level of the individual person, the family, the primary group, the non-geographic interest-group, the administrative subdivision, the community in the traditional local geographic sense, the region (as advocated by some United Nations literature) or mankind? Apart from the mankind level (because of its inclusivity) none of these is satisfactory. For one thing, they are not easily feasible, especially today, as centres of complete self-help in matters of planning, resource use, government, and so on.

A healthy sense of organisational hierarchy[1] needs to be incorporated into development ideologies in order to keep the self-help principle in perspective. And if we turn again to the communications-persuasion aspect of development programmes, we find that the image of union-upwards is the corresponding addition that needs to be made to man's symbolic universe. Especially at the level of the individual person, the fullest expression of the union-upwards principle is in love. At other social-unit levels, new organisational concepts should also be explored, with guidance from the union-upwards paradigm. In particular, if the community is to be the largest sociopolitical "whole" considered by today's development approaches, then there is no such thing as "holistic" development possible.

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[1] - there is no necessary connection between this hierarchy and the hierarchy of personal statuses in a sociopolitical system. What is meant here is a hierarchy of organisational units (e.g. see Fig.6.1)

THE MANKIND IMPERATIVE

The central organising principle of the new responsibilities of development associations and activities would be acceptance and promotion of mankind and the whole Man as root values. This implies a certain unity of all men and women on earth, as well as a kind of spiritual covenant with those men and women not yet born but depending on current policies. Yet this unity does not have to be a full-fledged ideological unity. There is not enough current agreement among world faiths and ideologies to raise many short-term hopes of considerable ideological unity. And desirable as the latter may be to many, we must not confuse this with the immediate developmental mankind imperative of today. This mankind imperative is merely the need to hold up as a profound and pervasive value the well-being of mankind and the whole man. The starting-point and the end-point of joint development programmes must be the assertion that the individual, the small group or community, the institution, and other social units will strive continually and creatively towards the well-being of mankind and the whole man.

As to other values, the mankind imperative co-exists easily with all major faiths and ideologies; additionally, it may be expected to be quite fertile in generating subsidiary values during the process of socio-cultural, personal, and economic development. Union upwards[2] together with holistic approaches based on man and mankind constitute a more viable orientation than the "self-help" one for development activities.

That the creative energy of all social units be channelled towards the well-being and true fulfillment of all persons and all mankind seems, to some people trite; to others, utopian. Yet judging by current affairs and recent history there is an urgent need not only to assert this principle, but to design and implement ways achieving this mankind orientations. The necessary psychological orientation requires a good deal of organised creative energy, through a communications/persuasion programme and other methods of developing the symbolic universe of man. Because the aim is to weave the images of mankind and the whole man into central prominence in each world faith, into each major ideology (humanism, socialism, marxism-leninism); and into several disciplines, including organised scientific research and technology, education, the arts, and history (a beginning having been made here with UNESCO-history.) In this mankind imperative we have a clear manifesto for the orientation of development agencies of all kinds, and a rationale for their uniting synergetically into a world-force.

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[2] - a union, but nevertheless based on individuation; see Epilogue, Chapter IX.

For those citizens of rich countries who would like to work towards some fulfilling purpose but see only increased material wealth, individualism, and privacy; for those who reject the politics of East and the West and look for a direction for communal development; and for many others, the mankind approach must be the foundation of a new action-philosophy. And when there is so much work to be done every philosophy must be an action philosophy.

If we value holism - mankind and the whole man, reconciled through the union-upwards paradigm then it is through development programmes (and only secondarily through commercial ventures, or through the political parties that currently exist) that we are to further our aims. For many people would rightly prefer to keep their spiritual development, for example, autonomous from the politicians; their personality development independent of the profit motive of some public or private corporation. A co-operative synergy with politics and economics is indeed to be sought, but the centre and basis of this synergy should be closer to what are today known as development agencies and programmes.

The two imperatives of holism over time and over mankind in modern development work are summarised by U Thant. When addressing the 26th session of the European Economic Commission, he told the delegates:

> If the great philosopher Descartes were alive today he would probably revise his celebrated rules for good thinking and add two principles: thr principles of global thinking and the principle of thinking well ahead into the future.[3]

We are now ready to draw together the themes of this study into the form of an approach to development that aims at enhancing the whole man and also mankind.

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[3] - release of the U.N. Information Office, April 28, 1971.

CHAPTER VIII.CONCLUSION: A MANKIND APPROACH

B-OUTLINE OF THE MANKIND APPROACH

The various problems and potentials which we have been considering so far would suggest that a mankind-approach to development which responds to some of the challenges of today might be one which has the those features to be outlined below. Many of these features can be initiated at the level of small, feasible goals. Some of them have full meaning only when there is some kind of alliance of development agents (personal and corporate) who collectively form a dynamic nucleus of a movement which involves other institutions. This involvement is not to be restricted to the traditional idea of co-ordination among social services, but expanded to include a form of activism among institutions, with synergy always ultimately in mind.

A mankind approach, not surprisingly in a pluralistic world, turns out to be multi-pronged. The elements or parts do, however, form a complete whole made of interdependent parts. We cover these elements one by one. (A summary is given at the end of the chapter.)

I - COMMUNICATIONS/PERSUASION PROGRAMME: KEY SYMBOLS

It should be emphasised that the scope of the communications/persuasion of the mankind approach is not indefinitely large. As was stated previously, communications/persuasion approaches should apply only to certain limited aspects of development, chosen for their urgency and/or global extent. Within the legitimate scope of such an approach, the following are some suggested key symbols and images to be inculcated.

Emphasis on the whole person, a partly determined but more importantly free being, whose nature involves the ontological freedom to change his own being. Consequently, man has a great collective responsibility in development - the development of all aspects of man including organismic, personality, sociopolitical, and cultural aspects; also spiritual and ecological.

Subjugation of institutions and other human creations, including organised science, to the cause of mankind and the whole man. Use must be made of pervasive images of the relation between science and social values, of a dehumanising technology (and of a humanising technology as well), of economic exploitation, violence in religion, stunting and exclusion in schooling, violence in politics, misuse of commonly-"owned" resources, individualism in development, meaninglessness in philosophy, the obstacles of patriotism and nationalism, of inequities in power, freedoms, and resources. The Third World must be portrayed as "part of" the common humanity. Food problems in these areas are rarely a matter of symbols and images; however, in the developed countries which largely cause, maintain, and have power over the shortages, it is a question of images. Among the more potent of these images would be in this case the sphere-of-concern, particularly its "radius" and the associated emotions.

Creative use of the future; conscious evolution, a positive image of the future (a vital element in all development, especially those activities involving participation), and time-holism, taking into account responsibly future decades and later generations while setting priorities and planning. The essential goodness of being is another important image. The great threshold paradigm may be used for motivational purposes. As to the image of change itself - social change, cultural change, technological advance, etc - it is quite possible that the culprit during with rapid change is the accompanying sense of insecurity, rather than any inbuilt human weakness in coping rapid changes of milieu. Thus, if communications/persuasion efforts dissociate the image of change from any insecurity - and this is to be done partly by promoting and acting towards a positive image of the future - mankind may be more able to accept, manage, and "steer" change.

Integrative union upward, (i.e. a form of union nevertheless based on individuation that transcends the split between the individual and the group, or between a group and a larger unit, etc.) transcendence of the self-world split, at various levels, particularly interpersonal bonds and global unity. At the former level (and also at other levels of organisational units) creative unselfish love is the important model. At the global level an important image is that of world union based on individuals rather than based on nations and treaties, as usually envisaged. A parallel emphasis on the United Nations agencies is also desirable.

Other images of value derived after discussion using the semi-existentialist image of man described previously, i.e. the freedom+precedents approach to the formulation of values. Developmental values would be derived by development agencies from participatory study-groups, and development theorists, and some of them may have to be incorporated into the communications/persuasion programme.

This programme, which establishes a set of shared images ultimately aimed at facilitating the true development of mankind and the whole man, might resemble the one suggested previously. Whether or not changes in the value-orientations and ideologies can be facilitated by an impending "natural" regenerative disintegration of the human mindscape (as was suggested before) this programme is a necessary part of any activities aimed at developing the Insight/Behaviour system. It would be undertaken at first by a sufficiently large organisation, such as a group of institutions co-ordinated by a development agency or agencies. The scope of such an approach should be limited to those urgent and global issues where such an approach is really necessary. It would be part of, and would complement, wider developmental activities, the other aspects of which are described below in subheadings II. - IV.

II - GROUP CREATIVITY AND COMMUNICATIONS PROGRAMME

To offset some of the undesirable effects of a communications/persuasion programme, and to increase man's collective maturity and control over development, one must have strong, extensive and sustained efforts at promoting group creativity among citizens. This would include training programmes and curriculum changes in schools and lay organisations as well as special modifications to bureaucratic mechanisms. This programme is logically necessary as part of the mankind approach if we are to reconcile the developmental imperatives we have been mentioning - which require decisive action - with a high regard for popular participation.

Holistic development itself is hardly possible without considerable participation by people in the planning, decisionmaking, and and implementation of many of the programmes that are to affect their own lives. Thus, the stimulation of creativity is a vital component of the mankind approach, along with a readiness to incorporate new ideas from citizens' groups into the larger development programmes. Mankind needs vision and imagination; we must channel some effort into ensuring that the process of having visions becomes as democratic as biologically possible. And we often need to be reminded that visions do not come merely from the solution of problems. There needs to be an emphasis on developing potentials, perhaps even more than solving problems (as many problems exist for no other reason than an unfulfilled potential). Yet the mind-set that is required here is totally foreign to most citizens' groups and most bureaucracies, since it is easer to be crisis-oriented become swamped by solving problems.[1]

Various aspects of the improvement of communications networks are also important prerequisites of any lasting global solidarity. In this type of programme the goals are easily quantifiable and the accomplishments measurable: thus it does, in fact, receive appreciable attention by development agencies. But perhaps some forms of communication and travel should become the responsibility of certain international and supranational institutions which would pledge to run those services at absolute minimum costs to users, so that poorer persons are not denied the opportunity to make and maintain personal contacts at different points on the planet. Today the people who can afford to be citizens of the world in practice are only a fraction of the total. Any images of the breadth of human potential and the oneness of the human race can be fully appreciated only after being reinforced by such travel or cheap communications. Long-distance telephone calls, if they were cheaper by an order of magnitude, would enable many interpersonal relationships to be established across many essentially imaginary borders of nations and regions: this process would start very quickly through the friends of separated families, through returning students, through the telephonic equivalent of pen-pal clubs, and through numerous special-purpose associations. One has only to think of the sense of camaraderie that exists among "ham" radio enthusiasts all over the globe.

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[1] - see appendix for a Creative Group Action Manual.

Other important imperatives set by holistic development in the area of communications include the rational use (i.e., generation, storing, indexing, retrieval) of information of all kinds. One of the reasons for the slow reaction to the macabre onset of drought and famine in the Sahelian zone of West Africa, particularly in the summer of 1973 was connected with this problem. Although the United Nations had set up a system of collecting vital precipitation and other data in widely-separated points of the Sahel - precisely to forestall such a crisis - nobody correlated some of this vital data (a very simple job of recording and comparison of figures generated over wide geographical areas) until a single officer stumbled onto some figures by chance, and too late.

Economic forecasting and planning, in both heavily socialist and heavily capitalist countries in the rich world has been greatly affected by the computer. This technology should be made available to the the poorer regions (a national experiment was becoming quite successful in Chile, with the aid of a Canadian economics and computing systems expert - before the coup). Not only in economics, but also in other fields, human use of information systems will create opportunity for experimentation with social policies without the corresponding social cost. In the Chile experiment, where factory output and similar information was fed directly into a central planning agency's computer model, economists could make their experimental policy changes and see the effects of such hypotheses on the computer model, in terms of figures, graphs, and so on - without disrupting the actual economy. If the projected consequences (according to the computer) were seen to be desirable, then the policy was implemented in fact, using the regular tools of monetary and fiscal policy.

Centralisation of the economic control is here beside the point: the point is that a rational use of a great deal of information from many simultaneous inputs is possible using the computer, not only in the economic but in the other fields, such as the provision of social services and other forms of development. If community computer terminals are available, or if citizens' groups can obtain the resources pay for computer time, say at the nearest university, citizens' groups can themselves start experimenting with models, using information no more exotic than that available at the public library and local planning board. Work-groups, perhaps hiring a single programming consultant, could then experiment with "implementing" their visions, at first without imposing on the community at all. Proposals which have been computer-simulated in this way could then be taken a step further through the political machinery.

Modern communications technology, both hardware and software, has the capacity to synthesise, display, monitor, and analyse huge hunks of the economic and sociocultural information on which civilised life today depends - the same information which has given rise to specialists and which has accentuated the rift between the people and the planners. The technology for transcending this rift and building a partnership between the citizen and the specialist is there. The obstacles now are not technological, but have to do with values and communications networks. What is necessary is (1) the political desire to apply this technology to make ordinary people more important and powerful, (2) some way of dealing with those persons whose self-image is vitally dependent on seeing themselves as not only specialists but executive and elitist specialists;

Similar problems exist not only with data about the human system but with ideas. Ideas from all sources which because of reactionary tendencies in individuals and organisations are often not given a hearing until too late. These ideas are part of the invaluable resources of the human race, but often they gather dust for years for purely peripheral reasons like their inaccessibility to all but a determined journalist or research worker, or bureaucratic incredulity, etc. Computer terminals available publicly at local communities (for example in the local library); and computer-aided library search facilities are vital necessities for bringing the human heritage to the people. They could be available in almost all countries very soon if the need for them is expressed today. The expense even at the current level of technology is not prohibitive at all; computer time is steadily decreasing in cost theoretically there need be only one fully computerised to the user, and this is expected to be a long-term trend. Library for a very large region - perhaps only one for the whole planet if satellite communications channels become cheaper. It is a question of what priorities societies are to give to the goal of cheap and easy communication and information facilities. Unfortunately, the director of the US Library of Congress said a few years ago that computer storage of the entire library would "come sooner or later, but it probably will be later rather than sooner."

III - INSTITUTIONAL SYNERGY

Much has been written about the evils of specialisation on the one hand and the utilitarian advantages of specialisation on the other. Nowadays we are beginning to ask ourselves, in the richer countries, questions that sound more like "what employment can we create for the people to keep them happy?" than like "how can we make the people's jobs more efficient so as to increase the gross national product?" Since the god of efficiency is slowly dying among mankind (the machines taking over the narrower tasks and doing it very efficiently) the rich countries are becoming able to afford to be flexible about human resource development and job design. This provides an opportunity to lessen the evils of specialisation, compartmentalisation, and fragmentation, and bring back some integrality or wholesomeness into work, and into life.

We search for ways to integrate together, in the cause of the whole man and of mankind, the various occupations and professions, the various arts and disciplines, the various institutions, so that not only does one contribute interest and meaning to another, but also provides the ordinary person with a milieu which is rich and expansive and stimulating, conducive to learning. It is true that the poorer countries and regions still value efficiency-oriented human resource development (although not with the deadly singlemindedness of the industrial West), and it is true that their well-being does depend on it (partly because of the current and historical oppression and selfishness of the richer powers). But they on the other hand never did become dehumanisingly overspecialised in their occupational lifestyles, or in their theoretical research. Many of them, moreover, have strong ideological reasons for assuring that various parts of society pull together.

So, perhaps, one or more kinds of institutional synergy, through radically new development programmes, might be beneficial to regions at quite different stages in their respective modes of development. As the boundaries between work and leisure start to dissolve in the rich countries, maybe it will be them - and surely they are in this debt to world culture after having introduced the human abuses that came with industrialisation, mechanisation, and technocracy - who will show the way. It is possible however that the Third World will show greater spiritual and holistic sensitivity to the needs and potential of the whole person - in which case we shall have a Third World prototype of harmonious living in a world serviced by machine-slaves. Or again, perhaps an international or supranational organisation will fund the pilot projects, and the venture into the future will be human rather than american or chilean or australian.

Institutional Exchange Programme.

One such format for the integralisation of man and mankind might be based on mutual part-time exchange of workers among the various professions and occupations. This might later be followed by a legally-enforced mutually agreed upon humanisation of various institutional objectives, with or without the profit motive. Consider first the part-time or short-term exchange of workers. The worker, maybe singly or in pairs or small groups, would be encouraged, by maintaining his pay and promotion status (if any) at the same level or rate of increase, to spend part of his working time in another occupation or profession, some basically different job with an employer that was included in the agreement.

In his "extra" profession the worker would be supposed to work at that profession, or if it proves to be too specialised he would do simpler jobs or merely observe. During breaks he would of course make acquaintances from among the new workmates, and, depending on his temperament and "psychic space", develop intellectual, emotional, or other relationships. The god of efficiency is not well-served by such arrangements, but many other values obviously will be.

Communications/persuasion programmes would work to place a high prestige premium on being a two- or three-jobber, or generalist, or whatever symbol is appropriate. At first the exercise will merely be fun (apart from the inevitable bureaucratic mistakes and entanglements). It will be almost as if the worker is being paid to work at a hobby[1] during working hours, which may be anything from two to twenty hours a day. But later, when the dust settles, and if the workers are not encouraged to rotate too quickly to a different extra occupation, they will get used to the new milieu. They will start understanding the satisfactions and the problems and the implications of the extra occupation, by comparison with their regular occupation (the two jobs being possibly as different as those of a teacher and a fruit-canning factory employee; a city council clerk and a clergyman; a nurse and a road repairman.)

Questions about the larger society will inevitably arise in the worker's mind, since the larger society is the only framework that includes both one's regular and one's new job. Most employers transcend the community anyway. We may imagine exchanges taking place among workers and students in commerce and industry, education, the arts, the media, organised science, theology, religion, technology, local development committees, the Professions, local government, service clubs, social services (including care of the elderly and the sick), universities, research laboratories, perhaps even political party campaigning and lay preaching. The institutional arrangements might be essentially bilateral, although one would hope that every worker would have a large choice, possibly to do something he or she always wanted to do. Or they may be multilateral and coordinated by an active development agency financed by public funds or otherwise. In the latter case there would probably be more integrity and choice, although there would also be more administration problems.

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[1] - if this strikes anyone as being improbable, let them examine the Canadian government's "Local Initiatives," "New Horizons", and "Opportunities for Youth" programmes.

In his or her discussions with his primary group during his leisure or work hours, our typical exchangee will share some of his experiences; the other members of the primary group, will in turn describe their extra occupations (if they have any), even if the "regular" occupations of the group are identical. This kind of activity will be sounding the death-knoll of the monsters of encapsulation and parochialism, which keep millions of citizens in little ruts or in fortresses which they build around themselves and their nuclear families. And the funeral will not take long.

At the same time, the arrangement would lead to a humanisation of various institutional objectives. There is no telling how lcng the latter process would take, but it could be accelerated by appropriate development activities, including directed study-groups and public seminars, whether cr not these special efforts are made, the worker who samples different occupational milieus is bound to involve others in discussions and new insight about the way their enterprise or other institution is run, be it a pure science research job, fruit canning factory, parish social service headquarters or city council committee. Pressures would thus be automatically set up for workers' participation and involvement in designing the work-environment, organisational objectives, institutional public accountability controls, and so on.

Such activities would ensure that committees for the humanisation of institutional methods and objectives would be successful, if such committees are organised - for example by the labour unions or by the development agencies. That is, enough workers would be enough interested to serve on, or support, such committees, because they they themselves will have been getting a fresh image of their regular and extra jobs. Also, their places of work would, because of the exchange programme, have generated a milieu of questioning and stimulation that might make many employers[2] receptive to ideas for change. Eventually, one hopes that industry would pollute less, religion would become more relevant to social injustice and social potential, science would serve man and society rather than merely the cause of some narrow-minded "truth", government would facilitate popular projects. It is true that even today we see all these things beginning to happen, in certain places, and to different extents. But it is the essence of development that one takes the positive trends and amplifies them and quickens them and involves people in this active process.

In the institutional exchange programme[3] one hopes that a considerable number of white-to-blue collar occupational exchange will be encouraged by the change agent. This would have obvious advantages. However, white-to-white collar exchanges, if well-planned, would have particular significance. These opportunities, once established, could easily be used to build and strengthen interdisciplinary links and multidisciplinary discussion, research, and action projects. The initial stages would be mainly the establishing of personal links across professions and scientific and other disciplines and public services. These personal links are widely acknowledged to be vital elements in successful interdisciplinary teams and syntheses. The whole course of evolution proceeds by ever-advancing, ever-higher syntheses, each time creating new realities out of rearrangement of old elements. There is every reason why this natural process should be enhanced by man and his collectivities. Theoretical syntheses and holistic sociocultural programmes that arise out of such exchanges

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[2] - (especially if these had been hired by the workers!)

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[3] - readers who are familiar with atomic physics will immediately recognise an analogy between this suggested form of cohesion-by-exchange and the exchange-orbits of electrons which share different nuclei in a chemical bond (or else the nuclear forces whereby two or more particles are strongly bound by the continuous interchange of smaller particles).

are, one might almost say, the epitome of the human.

Festivals. The above institutional exchange programme would be oriented, and steered using evaluation and feedback, towards the well-being and and development of the whole man. Other forms of institutional synergy might be carried out at the same time, and these would be oriented both towards the whole man and towards mankind-consciousness and mankind development. These might take the form of festivals. More world-fairs, exhibitions, celebrations, etc. With holistic and with mankind themes - particularly at the community and the street level where these ideas can intrude upon existing human relationships and habits.

Street fairs and community celebrations could be organised along different lines, perhaps according to the formats of traditional village religious celebrations, with fireworks and shows and coloured decorations and street dancing and merriment. Multi-media shows, and exhibitions might be the main focus. They could have mankind themes, such as joint resource ownership, or man's search for truth in religion and science, or the anniversary of the United Nations, or "mother Nature", or whatever. Part of the material used might be circulated through many communities, while the rest might be purely locally-generated material.

A "festival of art, science, and religion" might be a big annual venture, organised by the people with the help of resources like the local school, the clergy, out-of-town visitors, and material obtained from or through international and supranational organisations, governmental subsidies, commercial and service-club donations, etc. The objectives of such fairs and festivals would be the enhancement o of popular awareness of the whole man, the wholesome community, and mankind. Again, they would reduce fragmentation and alienation, provide for the mixing of people with various aptitudes, interests, and IQ's, the establishment of new relationships and integrative structures, and so on. Rich communities could pay for foreign visitors from among the citizens of other communities to come and visit. (In Europe many town-communities are "twinned" with other European and non-European communities, and they do occasionally hold celebrations and invite each other's mayor over for them.)

Mankind-oriented activities can then be encouraged to workers' lobbies in the labour unions which aim at forcing these unions to put pressure on employers to devote part of of their resources to international development aid. Other ways of mankind-unity would be publicly sought. It is a question of establishing the cultural milieu which would make later improvements possible. World unity is going to be very difficult before we have established a world culture.[1] And the integralisation of the human being would be difficult without introducing symbols and the experiences of "the whole man" into the world of the citizen.

And on the rather more abstract level of a holistic culture, involving science, religion[2], art, and popular participation in development, this can be really worked out only when there have been activities and symbols that juxtapose these four things together in people's thoughts and experience.

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[1] - by this is meant elements of mankind-consciousness and mankind-culture integrated into local culture - not necessarily a rejection or replacement of varied local cultures.

[2] - this synergy does not have to wait for a possible synergy of world religions, one which includes both the ahistorical (Buddhism, Hinduism) and the historical faiths (Christianity, Islam, Judaism), although a broader basis for inter-faith synthesis and co-operation, particularly in the field of development, should certainly be striven for. The dominant faiths, however, need to be individually confronted and reconciled with science (including the progress-image and the various images of man), and with development. .../.(cont'd)

One may hope that with some programme of instiututional synergy such as the above, the foundation and the readiness will have been laid for the esthetization of ordinary life which Marcuse and Benjamin spoke about, and whose forms we can only dream of at present. One hopes also that the foundation and the readiness will have been laid for a synthesis of science and religion in the development of man. On this latter point, we find little difficulty in agreeing even today that the following factors are in considerable overlap (at least potentially) among religion, science, and broadly-interpreted community development:

- invitation to participate in creation
- social criticism, social change
- hope and faith in the future
- affirmation of dignity in community

(cont'd)./... Both Buddhism and Hinduism are experimental in their approach to individual spiritual-psychological experiences, having no quarrel with science in this respect. Christianity has often been at loggerheads with science, but but there does not seem to be any fundamental dichotomy, and a sufficiently wide world-view as well as an appreciation of the roles of symbols in religion can accommodate both science and religion, and orient both towards the improvement of the human person and the human race. Christianity, Islam, Buddhism and Hinduism (not, however, the traditional religion of most Indians) all promote egalitarian images and values

- speaking the truth in love
- rational search for truth
- love-action, i.e. towards well-being of others
- integration of social goals with high values
- communication of moral values
- organisational experimentation
- esthetic factors, and symbolism, including higher-order beliefs, ideologies, etc.
- the development of man, generally

A theoretical synthesis of the methods, insight, and objectives of science, art, religion, and development would synergise some of the most sublime and worthy aspects of man's being and becoming, launching us into institutions and activities now almost undreamed of. Heights and peak experiences of interpersonal communication and exploration, introspective discovery, spiritual experiences, mastery of matter, communion with the universe: "development" in all its progressively revealed implications. The seeds of these things are with us already. More things undoubtedly will be within our reach whose seeds do not even as yet exist, except perhaps in very good science fiction.

The challenges of human development are great. Development programmes must establish a readiness; and an embarkation on these journies can be started if development agencies and other change agencies recognise themselves as a world force. Singly and together they can be the centre and the "leaven" of such institutional synergy. They would be like the nucleus in a biological cell, the nucleus being an activator and a co-ordinator and an exchanger, synergising all the resources of the cell. The forces we have today unleashed with respect to technology, the human mind, communications, education, cities, futures research, and so on, are of a tremendous magnitude: to deal with them and to use them we need strong and broadly-based synergies.[3]

IV - other aspects of DEVELOPING THE SYMBOLIC UNIVERSE

(1.) The fundamental postulate here is that the symbolic universe is an important domain for development. Values are a part of this domain. Values to be used by change agents, or values to be promoted in development programmes, can be deduced both on the basis of man's intuitively, historically, scientifically, and religiously perceived nature, and on the basis of the collective responsibility arising out of man's ontological freedom - the freedom to change his being and his becoming, to direct the course of evolution. This is the freedom+precedents paradigm for the derivation of development values.

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[3] - the remaining two aspects of the mankind approach refer respectively to the development of the symbolic fabric of man and the development of the behaviour system of man - in those aspects which we have not already mentioned above under the communications/persuasion programme, the group creativity and communications programme, and the programme of institutional synergy.

(2.) It is necessary also to weave the threads of mankind and the whole man into the symbolic fabric of each major faith and ideology - a task for students and theoreticians which is then passed on to the promoters of the faiths and ideologies.

(3.) The creation of alternative futures as alternative choices for mankind, for communities, and for other groups. Also, the prophetic "if-then" function.

(4.) Having visions and transforming them into what the engineers can see as projects or pilot projects - technological or socio-technological.

(5.) Creation of special symbols, maybe even myths. We have to transform the mythology of mankind along the directions shown to us by the most enlightened holistic development values. The whole of the Insight/Behaviour system is involved. The frontier myth, for example, can be put to better use.

As we had mentioned in the earlier section on symbolism, special discrete symbols and also myths have the powerful function of deverting psychic energy or libido from instinctive drives to creative human ends. This process, which Jung calls canalisation, must be harnessed within the mankind approach. As already suggested, one of the ways of doing this is to attempt to make the idea of holistic development (of mankind and the whole man) itself a rallying-point, a cultural entity replete withy symbolism and even myths, the latter especially in view of their conational or meaning-changing function.

(6.) Continually overhaul the symbolic fabric generally, in "fearlessness of revision," as Whitehead put it; respecting and emphasising what is valuable, and discarding what is damaging. Changed conditions of life, increased human potential, and new insights are the reasons for the need to review the cultural, social, and other symbolism. This is apart from the case of special symbols and myths mentioned above. Apart from specific emotional or otherwise striking symbols, the whole of man's general symbolic life, including language, the arts, religion, theoretical disciplines, etc., must be continually subject to careful and respectful review, and overhaul. Wherever a significant human potential or problem presents itself, the symbolic fabric must be looked into as a domain of development, as well as a possible resource.

(7.) Working on the design of necessary and agreed-upon new social structures, particularly clarifying ways in which ordinary citizens can participate at various executive levels, for example worker ownership of factories, etc.

(8.) Working on holistic and uplifting images of man and attempting to make them become self-fulfilling prophecies. The importance of this cannot be over-emphasised, but it is often very difficult to predict what conditions will in fact trigger off that sociocultural and psychological process by which certain images will become self-fulfilling, through their effects on behaviour and belief.

V - other aspects of DEVELOPING THE BEHAVIOUR SYSTEM

Broadly speaking, the total challenge in this respect can be described as the possibility of developing the action-patterns of men and women insofar as they relate to all parts of the Insight/Behaviour system, including its interaction with its environment - viz., to man as organism, to man's personality, to the sociopolitical structures (social institutions), and to shared culture, to spiritual processes, and to ecological links. This is clearly not meant to be a specific formulation, and is merely the starting point for brainstorming and discussion. In a limited sense, this aspect is the operationalisation of the symbolic aspects of the mankind approach described above.

One important objective of the mankind approach would be to restore to culture a certain organic wholeness. This integralising, or whole-producing, function woul$d apply also to other levels, such as individual personality development, community, man-God relations, man-nature relations, etc. This healing function is necessary not only when something goes wrong but as a regular empphasis on healthy balance and wholesomeness. Just as medicine emphasises prevention over cure, cultural development, too, requires such an emphasis. This was the 4th function of cultural mythology according to Campbell. Today much cultural mythology has been ineffectively replaced by fragmented cultural entities, like the arts, science, religion, etc. This would be fine if these entities were all pulling in the same direction, but they currently do not. The disintegration of our symbolic universe is interesting when viewed in this light. To remedy this, of course, we need to have good images of what the wholes are or can become.

Imperative of World Unity. One more specific aspect of developing the mankind system - hand in hand with the communications/persuasion programme and the other aspects mentioned - is the imperative of global unity.

The rationale for this, in terms of the possibility of equitable distributions and of the elimination of war, is easy to find. But let us use Teilhard de Chardin's words in The Phenomenon of Man:

> In the course of a few generations all sorts of economic and cultural links have been forged around us and they are multiplying in geometric progression. Nowadays, over and above the bread which to simple Neolithic man symbolized food, each man demands his daily ration of iron, copper and cotton, of electricity, oil and radium, or

> discoveries, of the cinema, and of international news.
>
> It is no longer a simple field, however big, but the whole earth which is required to nourish each one of us. (p.270; e.a.)
>
> Something will explode if we persist in trying to squeeze into our old tumble-down huts the material and spiritual forces that are henceforward on the scale of a world. (p.278)

Enrolment in such organisations as the World Federalists (63 Sparks Street, Ottawa, Canada K1P 5A6) and the Planetary Citizens* Registry (77 Metcalfe Street, Suite 708, Ottawa, K1P 5L6) should be encouraged, as should various kinds of support for the United Nations agencies.

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* - on registering with the P.C.R. A planetary citizen is expected to sign a pledge recognising his own membership in the human community and his allegiance to mankind: "the good of the world community" being his "first concern". The pledge includes the following statements:
"I will work to end divisions and wars among men;
I will work for the realisation of human rights - civil and political, economic, social, and cultural - for all people;
I will work to bring the actions of nations into conformity with the needs of the world community;
I will work towards the strengthening and improvement of the United Nations: to give [it] the authority to act on behalf of all mankind; to curb the excesses of nations, and to meet the common global dangers and needs of the family of man." [about 17,000 persons have already signed this pledge.]

However, a form of world unity which can be attempted by development programmes and which is more consistent with the values of (a) union upwards and (b) popular participation is one based on the individual and suggested by J.H.C. Creyghton.

In the book Worldsociety,[5] Creyghton writes an article entitled "World Order Based on the Individual and Maintained by a Political World Authority." Here he outlines a plan whereby instead of waiting for or relying on the "sovereign" states, individuals, through a special organisation, would themselves move towards world order by depriving their national governments from their own allegiance to these governments. At present individuals have no higher political authority than their national governments; this relationship of an individual to his government is the source of the potential that states have of attacking and defending themselves in wars.

In order to lay a legitimate base for a prospective world authority, there must be created, says Creyghton, an Emergency World council, consisting of perhaps several hundred people "of whom it would be reasonable to suppose that they, when speaking and acting together, would command the political confidence of the world's population." Within, say, six months, a small number of people (the "Five") would be assigned by this council to act as a provisional Emergency World Government. Unless there is immediate wide and favourable reactions from numerous people, including heads of state, there will have to be a prerequisite preparatory period. During this the "Five" would establish a "World Pact" and publicise it using radio and other media (in our terms, something like the communications/persuasion programme).

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[5] - eds. B. Landheer, J.H.M.M.Loenen; Martinus Nijhoff, The Hague, 1971, p.79-88.

At the point when a few tens of thousands have decided to follow the pact vigorously, silently, or in a wait-and-see attitude, things will start happening. Beyond this take-off point silent and vocal support will grow for the Pact, and the supporters will grow in number in all countries. This phenomenon would tend to reduce the power that national governments and armed forces have over war and peace. "Once this was a fact, and governments saw and admitted this, the time would be ripe for the Five to move into their position as a Provisonal Emergency World Government. Humanity would be freed from fear of war..." One of the first tasks of the Emergency

World Government would be to set up, "within the shortest possible time" general global elections, in order to have itself replaced by a permanent democratic world government. Creyghton says that the new factors of today which make this plan more feasible include increased communications; increased respectability of the idea that political rulers must serve their citizens, and not vice-versa; new looks at world order; movements like the Pugwash movement ("We are beginning to free ourselves from old ways of political thinking."); and cumulative political experience. Creyghton's organisation is called the Emergency Committee for World Government, at Frederik Hendriklaan 26, The Hague, The Netherlands.

Perhaps all development agencies whose sources of funds allow them to should be looking at this kind of plan for walking into tomorrow. This type of plan depends, like other parts of the mankind approach, on realising the importance of symbols, of the emotional and motivational components of certain ideas. And no mere collecting of signatures will suffice. Only a small minority will be really active, in this as in other issues, but those minority must have well-designed action channels. The wider group of more silent supporters must at least be well-informed. These tasks are tasks which development programmes are best suited to accomplish, or co-ordinate.

SUMMARY OF THE ELEMENTS OF THE MANKIND APPROACH

I. a communications/persuasion programme, well-designed and with continuous feedback from research and evaluation; elements of the symbolic universe are here used as tools. This would be used only where necessary, i.e. for urgent and/or global issues.

II. a programme to improve the social creativity of groups of citizens and to improve communications networks; these are necessary from the point of view of the community development value of popular participation.

III. a programme of wide and continuous institutional and occupational synergy, involving mutual intermeshing of the objectives and the human resources of the institutions involved. This would result in a humanising and whole-producing effect at both the personal and the inter-organisational level.

IV. more general approaches aimed at developing the symbolic fabric of communities and mankind. These would be based on accepting the fact that the symbolic universe is a major and pervasive part of human reality, and is consequently a logical domain of development activities, and also on considering the reflexive part of culture as having an influential function on the whole mankind system. An important requirement is the derivation of (new?) development values through a "freedom+precedents" approach.

V. more general approaches at developing the behavioural part of the mankind system, incuding community and mankind structures for union, distribution, and decision-making, and other institutional improvements and innovations. Full holistic development of the mankind system is aimed at, including spiritual and ecological interactions. This holism includes whole-producing (or integralisation) at the level of individual development, individual-to-culture interaction, etc.

-------- The various aspects of a mankind approach to development as suggested under I - V above are interdependent and form a whole. Thus, the communications/persuasion programme would be emphasising, through the special use of symbols and feedback research, the ideological and the behavioural objectives of the other parts of such an approach, be it institutional synergy or the world order proposals, or the less spectacular steady development work suggested. The participatory derivation of development values under IV will be allowed to influence all parts of the approach. The programme of encouraging group creativity and development of communications would make this participation possible. And so on.

CHAPTER IX.EPILOGUE TO THE MANKIND APPROACH

A-TRANSCENDING THE SELF-OTHER SPLIT: UNION UPWARDS

If the perspective that has been suggested is seriously considered and incorporated in some way into the ideology and practice of community development and other holistic development programmes, a large number of implications will themselves appear and suggest further action. The freedom+precedents approach to deriving development values, for example, has innumerable implications, in all fields involving values.

The same can be said about the threshold paradigm, or about the emphasis on the importance of symbolic domains and symbolic tools in development.

It is clearly impossible to follow through these numerous implications here. Let us however examine just one of them, an extremely important implication regarding the humanly desirable type of social and interpersonal bond, including the "unity" in community and the force behind any useful application of the symbol "mankind". We start by briefly recapitulating some of the main themes of this study and seeing what bearing they have on this special kind of unity.

We have been considering:

(I.) The special modern situations at the level of mankind as a whole, especially those situations relating to the Great Threshold, i.e. (i) the problems, e.g. the disintegration of our symbolic universe; and (ii) the potentials, (cf. quoted statement by U Thant about the "revolutionary possiblity of having the kind and scale of resources that we desire.")

(II.) The semi-existentialist derivation of human values, i.e. the basing of human values to some extent in the existing essence of man as grasped by the physical, the biological, the psychological, and the spiritual reason and intuition;[1] as well as (ii) the emphasis on the freedom and the power that man has, especially collectively, to create a radically new future - to change our socio-cultural subsystems and even our personality structures.

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[2] - and from which man is partly alienated and estranged.

(III.) the responsibility that man has for regarding his symbolic universe (or noospheric part of his insight/behaviour system): (i) as a tool for the progressive development of all of human reality, including the organismic, personality, sociopolitical, cultural, and spiritual/ecological; and (ii) as a large part of the reality which is to be so developed (i.e. as a domain or object of development).

A SPECIAL KIND OF UNITY

In requiring us to take up a special kind of human unity, these three themes clearly converge. We were in good and numerous company when we suggested that in regards to both the problems and the potentials of mankind - for many reasons - it is mankind as a whole which must form in people's minds, emotions, and sphere-of-concern a single unit. The small local community or neighbourhood also must play a part, since we have, as Maslow puts it, "an instinctoid need for belongingness - for roots, for a face-to-face group in which affection and intimacy are given freely." For centuries we have been asked to donate our allegiance to the nation-state, "a very misleading level of belonging," Harvey Cox comments,[3] asserting that it is time to replace this level by a focus on mankind and on the local-street community.

If men can even waive their will to live in order to die for their country, surely it is possible to arrange matters such that they waive their nationalism in favour of the whole human race on its small planet - and so that they will not, in most cases, have to die at all? If in the past this psychic transformation has not happened to any but a small minority of men and women, let us remember that in the past we had different conditions, and that our existential responsibility is to bring into being what is noble and what is desired, not merely that which once existed. We also take heart from the works of Abraham Maslow's humanistic psychology, developed even when Maslow, in the earlier part of his life, had the rationalistic Apollonian vision.[1] He found that healthy persons were all-inclusive in their ethics.

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[3] - Cox replies in the Christian Century (June, 1963) to a query as to what he would like to see for the forthcoming Americal Bicentennial celebrations. He says that there should be street festivals oriented around the theme of man and mankind.

We take heart from examining the past when we do see cases of universal inclusivity of ethical standards. For unless their proponents are judged to be demented - and there are those who would be so callous - they show us that such human orientations are possible, and thus we do not even have to make that much of an "ontological intervention" after all.[2]

THE EFFECTS OF LOVE

We take heart also from the researches of Sorokin who showed that not only is it possible to have a social bond which strongly unites while at the same time

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[1] - later in life, Maslow begins to change over to the cosmic or Dionysian view, and extends his ideal of the self-actualised man (already, in Maslow's hands, a potent image) to new heights. It was interesting to see, in an advertisement for the Journal of the Association of Transpersonal Psychology , which Maslow then co-founded with Anthony Sutich, the following list-of-contents. It describes the domains of this emerging Fourth Force in psychology (remember the Third Force?): metaneeds, ultimate values, unitive consciousness, peak experiences, ecstasy, mystical experience, B-values, essence, bliss, awe, wonder, self-actualisation, ultimate meaning, transcendence of the self, spirit, sacralisation of ordinary life, oneness, cosmic awareness, cosmic play, individual and species-wide synergy, maximal interpersonal encounter, maximal sensory awareness, responsiveness, and expression; and related concepts, experiences, and activities." (J. of Hum. Psych, 1974, back cover)

preserving and promoting the highest form of individuality, but also that this type of bond has life-giving and creative tendencies. In summarising some of his researches on creative unselfish love (which is one such social bond), he writes:

> [love] can stop aggressive interindividual and intergroup strife and can transform inimicable relations between groups into amicable amicable ones;
> ...begets love, and hate begets hate (in about 70 per cent of the cases studied);
> ...can tangibly influence international relationships and pacify international conflicts;
> ...is a life-giving force, necessary for physical, mental, and moral health; altruistic persons live longer than egotistic individuals; children deprived of love tend to become morally, socially, and mentally defective;
> ...is a powerful antidote against criminal, morbid, and suicidal tendencies;
> ...is the loftiest educational force for the enlightenment and moral ennoblement of mankind;
> ...is the heart and soul of freedom and of all moral and religious values;
>
> a minimum of love is necessary for a durable, creative, and harmonious society and its progress; finallly, in this catastrophic moment of human history an increased "production, accumulation, and circulation of love-energy" in the whole human universe is a necessary condition for the prevention of new wars and for the alleviation of enormously increased individual and inter-group strife.[3]

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2 - in other words, our intervention needs to be that of broadening the statistical distribution of these orientations among people everywhere.

If we were to assume that these results, these causal links, are false or fictitious we still have the resources and the existential responsibility to change in order to make them, or similar ones, come true. But quite probably we have no great need to attempt this, because the experience of any healthy intuition will accept readily that they are so clearly true.

EFFECTS ON THE INSIGHT/BEHAVIOUR SYSTEM

Therefore what remains is a twofold task: (1) to investigate the loving and similar social bonds as they can be put into operation in various contexts, including the mankind level, and to popularise these images through some form of communications/persuasion programme; and (2) to propose, design, and steadily work towards institutions and incentive systems which will create, facilitate and

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[3] - Pitrim Sorokin, "The Power of Creative Unselfish Love," in A. Maslow (ed.): New Knowledge In Human Values. (for evidence and analysis, see P.Sorokin (ed.): The Ways and Power of Love, Beacon Press, 1954.)

back up these bonds.* It is in assuming and determining that these institutions are possible and feasible that we will have to tax our existential responsibility as far as it will go. This implies a many-pronged attack on the total human reality, which cannot fail to produce revolutionary consequences on all aspects of our life.

It is important to note, in the case of the researches on love by Sorokin, the extensiveness of the effects of this phenomenon. A sustained, unselfish, integrative concern and committment, and action, towards the well-being of of others (i.e., love) has power over (1.) the organismic subsystem physical health, longer life, antidote against morbid and suicidal tendencies]; (2.) the personality subsystem [stop aggressive interindividual relations; begets more love; mental health; deprivation leads to mental defects; criminal tendencies counteracted]; (3.) the sociopolitical system [

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* - "utopianism" has the wrong connotations for some timorous souls, so perhaps we should replace this word by some new buzz-words and engineer new connotations. The mankind project is as Utopian as Medicare or European Socialism, in the sense of not being a never-never "nowhere land". In fact it would hardly be necessary to restate these human goals here, were it not for the extraordinary level of individualism, nationalism, and large-scale myopia of today.

stops inter-group aggression, influences international relations including conflicts, deprivation leads to inadequacies; leads to durable creative society, harmonious, progressive, etc.]; (4.) the cultural subsystem [a lofty educational force for the enlightenment and the moral ennoblement of mankind; harmony; the heart and soul of freedom and of all moral and religious values; creativity of man; etc.]; (5.) the environment of the insight-behaviour system, in terms of spiritual factors and possibly even the natural environment.

As to the spiritual factors, all the main religious traditions value and promote a similar type of social bond, emphasising the transcendental implications of such behaviour. We see this in Christian Agape, in Mahayana Buddhist compassion, etc., although the relative importance and the metaphysical implications vary. If we extend the concept of a social bond to those not yet born, our allowance for them implies responsible dealings also in the field of the natural environment. In addition, we must remember that the power of a genuinely beneficial

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[1] - in such interactions, such problems as the following become relevant: do the role-expectations in a sociopolitical system adequately take into account normal personality structures and processes?

social bond is felt not only in each of the above subsystems, but also in the interactions[1] of one subsystem with another, or with the environment.

UNION UPWARDS OR DOWNWARDS

For these reasons we are led to examine a bit further this desirable form of social union, truly worthy of man, which development programmes can facilitate symbolically and institutionally as the outcome of communal development activities. What Sorokin calls creative unselfish love is usefully regarded as one (important) example of a wider category of forms of union. An extremely valuable distinction has been made by Weisskopf between union upwards and union downwards, as being two different ways of overcoming the self-world split previously mentioned. They do this, by reversing it and by transcending it, respectively. In Weisskopf's words,

> The union of opposites and the harmonisation of the basic existential split are the goals of human striving and form the essential content of human values. There are, however, two avenues towards this union which I shall call union upwards and union downwards. These two avenues stem from two basic tendencies of all living matter: a regressive tendency towards the dissolution of the existing state and the restoration of a previous

> less-complicated state on the one hand, and a tendency towards individuation on the other hand.
>
> ...awareness of the existential split starts with a state of primeval unity between self and world, individual and group, conscious and unconscious ...this state is experienced and thought of as a state of complete bliss. There is a tendency[2] to revert to this state ...it is a manifestation of the inertia of living matter which leads to the restoration of a previous, less-complicated, less tension-filled state of life. The universal tendency may also be at work in the human striving to restore the original bliss and unity of the beginning and to revert to a situation without the dichotomy and without the burden of consciousness and freedom.[3] resistance against consciousness and individuation devlops because they cause anxiety. This leads to regression and union downwards.

So far, so good: we can easily visualise the manifestations of such a union in interpersonal relationships, wider social relationships, and in relationships with nature. Total union downwards is feared by some people, who are individualists because of the interactions within their personality system or within their culture and socio-political systems. It is yearned for by others for similar reasons. But what many people find it difficult to visualise (even though others seem to find no stumbling-block at all, so long as they do not have to persuade the uninitiated) is a third alternative: union upwards.

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[2] - Weisskopf, 1959., p.111-2.

[3] - "a tribe of youngsters with prematurely serene faces losing egos they have never found," is part of a sketch by Sam Keen designed to give an image of some of the emerging new world-views and life-styles, in Psychology Today, July, 1974, p.56.

> Union upwards is connected with the drive towards individuation. The question of the origin of individuation is the age-old problem of the relation of being to becoming. Whatever the metaphysical answer may be, the fact remains that there is a tendency towards separation, differentiation, and individuation in the cosmos and in human development.[2]

For many people, including Karl Jung in his writings, this process of individuation is symbolised by a struggle between Apollonian and Dionysian elements. The Greek god Apollo is the god of light, moderation, reason, order, balance, and boundaries, associated with the male element, the sun, the conscious ego, and the values of control, rationality, social hierarchy, and "individualistic" development. The antithesis is Dionysius, the god of wine, fantasy, limit-breaking, symbolism, metamorphsis, associated with the female element, the moon, and the collective unconscious, and the values of surrender, trust, nurturance, participation, and union[3]. Corresponding to this antithesis there are two kinds* of world-views, beliefs, images of man, ideal images, theologies, etc. Weisskopf continues:

> Union upwards is the striving for the harmonisation of the existential antinomies without resistance to individuation. Union downwards negates individuation, and union upwards affirms it. This may seem contradictory because union means to overcome separation and individuation is separation. But, this situation is a dialectical one: union upwards is a synthesis which takes place _after_ the individual has emerged as a separate entity from the original state of unconscious unity...
>
> Union upwards, then, is union which _affirms_ individuation. Union in general, and union upwards in particular, are the goals of human striving. Therefore, they determine the content of ultimate values.

RELIGIOUS CONTEXTS

We can imagine such forms of union, not only on the strictly interpersonal level, but also as bonds among institutions and organisations of various kinds, and also as bonds between individuals and collectivities. If we examine all the various kinds of personal, political, and cultural paradigms dealing with unity, surely what Sorokin called creative unselfish love will be found a member, and a towering member, of this category of "union upwards." It is undoubtedly a form of union, and is explicitly based on preserving and enhancing the uniqueness and the individuation of the individual persons involved.

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* - a stimulating collage describing this is given in _Psychology Today_, july, 1974, p.56-59. The article is Sam Keen's "The Cosmic Versus the Rational."

The Mohist movement in ancient China (500 BC) followed its principal spokesman Mo Ti, or Mo Tzu, who asserted that one should "feel towards all people under heaven exactly as one regards one's own state." Mo Tzu describes the social problems of China arising out of the lack of such union, in the mind:

> At present feudal lords have learned only to love their own states and not those of others. Therefore they do not scruple about attacking other states. The heads of houses have learned to love only their own houses and not those of others ...and individuals have learned only to love themselves and not others... therefore they do not scruple about injuring others. Therefore all the calamities, strifes, complaints, and hatreds in the world have arisen out of want of mutual love...
> "but what is the way of mutual love and universal aid: it is to regard the state of others as one's own, the houses of others as one's own the persons of others as one's self..."[4]

We see that here is a conception of a union which in no way denies or underplays the individuation of individual personalities - in fact, precisely the reverse.

Similarly, in Buddhism, we have the ideal of compassion, especially in the Great-Vehicle or Mahayana Buddhism. The Bodhisattvas (holy persons) have as their life-aim the salvation of other people, and their example is held up as an ideal: let us see what kind of a social bond this ideal entails.

> Why, then [asks the Abhidharmakosa (III-94, II-191/2)] do they undertake such infinite labour? For the good of others, because they want to become capable of pulling others out of this great flood of suffering. But what personal benefits do they find in [this]? The benefit of others is their own benefit, because they desire it. Who could believe that? It is true men devoid of pity and who only think of themselves, find it hard to believe in the altruism of the Bodhisattva. But compassionate men do so easily. Do we not see that certain people, confirmed in the absence of pity, find pleasure in the suffering of others, even when it it is not useful to them? As well, we must admit that the Bodhisattvas, confirmed in pity, find pleasure in doing good to others without any egoistic preoccupation[5]

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[5] - quoted in Huston Smith, The Religions of Man, Harper and Row, N.Y., 1965 (1958).

In Christianity, in the form of Agape this notion has been elevated to a supreme and central organising principle.

> This is my commandment, that ye love one another, as I have loved you.[1]
>
> Thou shalt love thy neighbour as thyself.[2]
>
> And the Lord make you increase and abound in love one toward another, and toward all men, even as we do toward you.[3]

It is true that as Sorokin found, love begets love, and it is true that love is not only the end, it is also the means. The same goes for other forms of union that are based on the idea of transcending the self-other or selfishness-altruism dichotomy by adjusting the sphere-of-concern. True peace begets true peace; true tolerance begets true tolerance. This mutual causal amplification may not be a feature in social orientations *other than* union upwards.

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[5] - quoted in Edward Conze, *Buddhism, Its Essence and Development*, Faber, 1951, p.126.

[1] - Jn. 15:12, New Testament.
[2] - Mt. 22:39.
[3] - Th. 3:12.

UNION UPWARDS IN OPERATIONAL TERMS

Our comments have been quite general about the catagory of social orientations labelled union upwards, the intention being here to maintain a wide applicability. It is possible to give a shorthand summary description without much loss of generality. We do this by noting that there is a difference in operational terms between an attitude of union upwards and one of union downwards; and there is also a difference between either one of these and the third alternative of individualism. There are of course other alternatives and finer distinctions to be obtained, but the important thing at first is to ovecome a common conceptual hurdle, the tendency to merge two or all of these alternatives.

In INDIVIDUALISM the person strives to improve himself, to grow and develop. Of necessity (e.g. economic) he must act within a social context, therefore social situations (institutions, laws, symbolic milieu, etc.) should be designed to allow maximum freedom, particularly the greatest possible freedom from interference.

In UNION DOWNWARDS the person strives to perfect the community, the organisation, the human race, or other collectivity, so that the collective goals of this group are improved and fulfilled. The objective is group development, organisation development, collective growth, etc.

In UNION UPWARDS the person strives to develop himself by means of (and through) a deep, basic, synergetic co-operation with others in joint activities. The person intends to affect other people's experience and behaviour. He openly holds this intention, and openly practices it. In addition, he values and cherishes the others, and believes that they can become responsible allies in life and development.* Collective structures of all kinds are valuable insofar as they promote and facilitate this kind of interaction, and structures which do this must therefore be developed in this direction. Those structures which run counter to this orientation, say by providing disincentives to it, must be destroyed.

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* - this is the thesis of the book Synergic Power: Beyond Domination and Permissiveness, by James H. Craig and Marge Craig; Proactive Press, Berkeley, 1974. The authors' "supergoal" is the development of society in the direction of a society which "directly promotes the self-defined well-being of each fellow human."

A word of warning must be inserted here: when attempting to speak in operational terms, we run the risk of making union-upwards seem little more than a compromise between individualism and collectivism. The fact that it is a much more unique synthesis than this must be obtained from statements such as Weisskopf's. There it is made clear that union upwards is a step beyond individuation (impossible without the initial individuation) and is also the most complete possible fulfillment of collectivism.

Scientific and historical evidence, as well as insight from the major spiritual traditions about the effect of each of the three alternatives suggest that the healthiest one is the third. It is this, then, which must be incorporated into our descriptive as well as our normative image of the whole man. And it is on this that the new mankind must be built.

IMPLEMENTATION OF UNION UPWARDS

Yet, as Confucius discovered when he found the Mohist ideals alone inadequate to solve China's social problems, there is still the problem of how to bring about the mental and institutional adjustment, and how to protect it subsequently. And although unfortunately Confucius did not fully adopt the Mohist Position, the position that he did adopt ("answer hatred with justice and love with benevolence") was successfully promoted among millions with the aid of a concerted social effort aimed at making people internalise the values* involved.

> Moral ideas were driven into the people by every possible means - temples, theatres, homes, toys, proverbs, schools, history, and and stories - until they had become a habit in daily life ...even festivals and parades...[s]

In order to promote various levels of union upwards, in different aspects and levels of the human society, we have to carry out joint noospheric and institutional changes. These changes, which surely are

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[*] - this was of course based, as should any analogous attempts today, on serious consideration of the best available values. Thus, Huston Smith writes of Confucianism (Religions of Man, p.77):
"A people must first decide what values are important to their collective well-being; this is why 'among the Confucians the study of correct attitudes was a matter of prime importance.'" (the last quotation is from Arthur Waley, The Way and Its Power, Allen and Unwin, London, 1949, p.161)

[s] - Monlin Chiang, Tides From the West, Yale U. Press, New Haven, 1947, p.9-19.

in principle the responsibility of current development programmes and agencies (but in collaboration), are, we submit, twofold: two co-ordinated and simultaneous foci of joint effort.

Firstly , the working out or formulation of ideal values leading to union upwards at various levels (including the socio-political at various geographical levels; and the cultural including education, etc.) carefully designed, stimulated, and informed public participation is necessary for this. This would be followed by a concerted attempt by development programmes and other agencies to change the symbolic universe of the public so that these rationally- and intuitively-derived union-upwards values have become part of the higher-level noospheric holons: ideologies, world-views, creeds, outlooks.

One of the most important sociocultural levels to be emphasised is that of mankind, and of course union-upwards values at this level would involve Europeans and North Americans and others in combatting their own national government's and their own commercial firms' involvement in economic oppression, apartheid, and so on. This would involve fighting foreign aid conditions that restrict crop or product diversification,[1] fighting the breaking of the UN-sanctions relating to Rhodesia and South Africa, etc.

But the union-upwards values would undoubtedly have implications in positive terms, too, such as the imaginative creation of international and supranational structures, some of which would involve individual persons rather than nations. Thus, another vital example of union upwards, besides agapic love and compassion, is world unity based not on coercive impersonal national treaties, but on some form or arrangement centred around the wishes and rights of persons. It would be based on protection and enhancement of individuals, not nations.

Since the union-upwards paradigm is based on both union and individuation of every person or collectivity, it leads inevitably to holistic development of the whole of the Insight/Behaviour system, including organismic, personality, sociopolitical, and cultural.

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[1] - this was one of the factors contributing to the famine/drought situation in the Sahelian zone of West Africa.

Secondly, apart from the non-coercive programmes of persuasion just suggested, the necessary changes include institutional changes which make this holistic development (including union-upward orientation) possible, profitable (not in monetary terms), and enduring. Since the idea of the whole man transcends a situation such as the present where industry and commerce, science, religion, education, and government bureaucracy all pull destructively in different directions, radical changes in all of these institutions are called for.

We feel sure that beyond the current hurdles mankind has a long and glorious future. We need together to redefine who we are as individuals and as a race. It is up to us to modify our "being" - internal and external - so that our "becoming" is successful. Equally, it is up to us to see that this becoming no longer destructively intrudes on what is valuable in our being.

How we do all this is a matter for urgent action but also some serious study. The present study was chiefly meant not to produce answers, but to provide a conceptual framework for doing things and asking questions. Over now to citizens' groups, development theorists, administrators of development programmes, community development workers.

The race of beings who created slavery, spaceships, and you-don't-even-have-to-squeeze-it toothpaste tubes are surely capable of almost anything. The potential is unlimited for whatever they set their minds to. The problem is in the setting of their mind.

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APPENDIX

CREATIVE GROUP ACTION

MANUAL

by

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Prepared with the help of:

Action for Development
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THIS MANUAL IS FOR the change agent, the citizen, the official working in a "group". The group might be a development association, part of a government bureaucracy, a village club, etc. It aims to help a group do effective things together: any form of joint action aimed at development, social change, cultural change, animation, community development, etc. It is for the group which is trying to improve its methods and techniques and have more interesting and effective meetings and workshops. It is not a manual of human relations: the emphasis is on accomplishing external results while keeping the group healthy at the same time.

A group that avoids any disintegrating internal strains and generates good feelings of members towards one another may be called a "healthy" group. Also, a group that accomplishes things (like social action, producing a report, generating new ideas, etc.) which are better than any individual member could do by himself might be called a "successful" group. A successful group, in other words, is one that is able to have "creative synergy". Groups can be helped to transcend some of the common failures, like perpetual, debilitating "compromise" and mediocre activity.

This can be done if the members are increasingly aware of methods for successful group action the and of how they can apply these methods while keeping the group healthy at the same time.

Often work done "by a group" is really just the work of one or two persons with the simple yes/no sanction of the group. Successful work by a healthy group, on the other hand, is something quite different. This kind of group work is such that all members participate and most of them contribute; thus the group helps each of them to mature. The group as a whole, too, may be said to grow and mature as it reaches quicker and better decisions and implements them in an effective way. This is what your group can aim towards.

This manual will present a basic framework that is common to much successful group action. It is only a rough starting-off point from which your group, by criticising, discussing, and modifying, develop its own methods. Use it creatively. The manual may also be useful for the various checklists, which refresh the memory on lists of process steps, kinds of meetings, kinds of tasks or tools, etc.

SUCCESSFUL GROUP ACTION

Here we consider the basic framework in the form of 12 steps in a process whereby a group develops and carries out social initiatives together. This is a more positive approach than the usual one of problem-solving, but if your group is confronted with a problem, the change to 12 Problem Solving Steps can easily be made (see note).

There are three main stages of the Initiative-Taking Process

(I) Consciousness-Raising (steps 2-6), where all the people recognise, examine, and produce ideas about some potential in a situation;

(II) Decision (steps 7-10), where they propose, discuss, and choose various strategies to exploit the potential, and derive the definite definite goals to be reached;

(III) Implementation (steps 11-12), which is the development and use of an action plan that describes in detail how, when, and by whom these goals are to be reached.

Unsuccessful group action can often be traced back to mismanagement of the above framework. Thus, omitting the consciousness-raising stage will lead to attempts to get the group to make a joint decision when it is not sufficiently informed about the situation to do so. Or, people who are decided and and ready for action are frustrated by workshops and meetings that are designed only for consciousness-raising. Related causes of failure are: the group members not being involved in all the steps; there is lack of understanding or appreciation of the different steps; and, of course trying to implement plans which the group is not fully aware of.

Omitting the decision-making stage means that there is an attempt to implement plans which the group has not agreed to. Overemphasis of the decision-making to the detriment of the other two phases is equally disastrous.

Moving headlong into implementation without gaining the enthusiasm, the awareness, and the committment of the group is another common cause of failure.

KEY TO THE FRAMEWORK OF THE MANUAL

INITIATIVE TAKING PROCESS
3 STAGES
I.CONSCIOUSNESS-RSG.
II.DECISION
III.IMPLEMENTATION

- total 12 Steps-

V
V
V

each part of the process may be done through some of the following meetings:

V
V
V

MEETINGS

(Platform or Non-Platform)

V
V
V

each meeting can use one or more tasks to do its work

V
V
V

TASKS OR TOOLS
(10 alternative tasks)

TWELVE STEPS FOR TAKING INITIATIVE TOGETHER

(1) Evaluation (continuous)

CONSCIOUSNESS-RAISING

(2) Recognition of the resource and possibility
(3) Definition of the potential
(4) Gathering information
(5) Analysis of positive and negative forces
(6) Producing ideas about potential and forces

DECISION

(7) Proposing initiatives: brainstorming, etc.
(8) Discussing initiatives
(9) Choosing initiatives
(10) Deriving implications for action (goals)

IMPLEMENTATION

(11) Making a step-by-step action plan
(12) Implementing the step-by-step action plan

Note:- The following are descriptions of steps in the process. To carry out a step, one or more meetings may be necessary. Below I refer to different meetings or kinds of meeting that may be chosen for this purpose (e.g. Informal meeting, buzz-group, etc.) These terms are described in a later section. Note however that platform meetings are those where the attention is focussed on the contribution of a few, while non-platform meetings are those where everybody has equal opportunity to contribute.

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(1) evaluation

Evaluation has been placed as the first item here for two reasons: firstly, that it is usually put at the end, implying that it is a relatively unimportant appendix to group action (it is not); and secondly that the group starts off by taking stock or evaluating present circumstances. Successful and continuing group action includes some form of evaluation. Whether there is to be a workshop or a single meeting, there is to be some structure for evaluation during and after every main activity. An individual evaluator is appointed or else a special group or evaluating committee. The evaluators check two kinds of process:

a. Checking that the group has done what it wanted to do, and
b. Checking that in doing so it has remained a healthy group.

Ideally some form of continuous evaluation is carried out by everybody involved. Etc. In these cases it may be necessary to evaluate carefully what changes are taking place in the way participants think, feel, and act.

A healthy group not only understands the importance of evaluating its own action, but also determines some structure for evaluation, including criteria for judging meetings and group actions. One possible structure is for the whole group to take on itself the task of evaluating its latest important meeting. This could be done at an informal meeting, a formal task meeting, or by means of breaking up into smaller groups (huddle groups, buzz groups, or work-groups.)

In this critical self-examination some of the following tasks* may be taken up as "tools": Risk Technique; Posting Problems; Developmental Discussion; Non-Directive Discussion; Large-Group Participative Discussion with moderator. The evaluation work ascertains which of the vital functions of group meetings are or are not taking place. Some of these Vital Functions (to be discussed later) are activities which promote effective progress in the business of the group, while others are activities which maintain a group healthy and together. These two kinds of functions have been called respectively Task functions and Group Maintenance functions.

When these activities are lacking, the evaluators report the omission to the main group, which then could hold a meeting to remedy the situation. This meeting might again be one where the participants all have equal opportunity to contribute (i.e. one of the non-platform meetings).

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* TASKS different tasks or tools that a meeting can employ are discussed in a later section.

CONSCIOUSNESS-RAISING (STEPS 2-6)

(2) Recognition of Resource and Possibility

Having provided for some form of continuous evaluation, the group follows steps 2-12 successively, possibly skipping some or adding more as required.

The real beginning of group activity, of course, is when somebody (or the whole group) realises that "something can be done". There is a recognition, in other words, that a some thing over which the group can have control is a resource. A resource in its widest sense is anything, material or otherwise, that can be exploited or made use of. The discovery of resource may be spontaneous or it may be the result of previous purposeful search during meetings (e.g. What can we do to develop our community?...) along with the discussion on resources, there may be a discussion on values.

A value is an idea of what is desirable on political, esthetic, moral, spiritual, or other grounds. When people have to work together it is vital that they discuss values early in the process, because they may have different ideas as to what they consider desirable. Sometimes values have to be compromised for the sake of higher ones. In group action values often have to be compromised for the sake of tolerance, equality, maintaining the group, getting the business done, etc. For this it is necessary to have a spirit of tolerance when discussing values. When the above cautions are not taken seriously, the group may succumb to a very common danger: people will vaguely agree initially about some group action, but as soon as they are given some responsibility by the group they tend to subvert group decisions.

(3) Agreement on the Potential: the group's main goal

In this step, the group agrees explicitly just what the opportunity is that they wish to take up; this step has the purpose of preventing later misunderstandings. It also helps focus thought on what has been narrowed down into a fairly definite issue. Now it also becomes clear what information is required. Any Non-Platform meeting is suitable for reaching such an agreement, and a list of the items labelled "information required" may be obtained by Brainstorming or free discussion or, if necessary, Developmental Discussion. The required information is of course that which would enable the group to understand the situation well enough to change it.

(4) Gathering Information

The gathering of information according to the list made above takes place inside and outside of meetings. The first search for this information is within the group itself, with members of the group providing incidents, facts, details. Often it is then necessary to look outside the group. Smaller groups and individuals can each take some aspect of the information required, investigate the libraries, institutions, and the community people. Then they report back to the whole group.

Information about people's opinions and behaviour, and about physical properties of town, country, or buildings - these may be obtained by such means as depth-interviews, examination of official records, questionnaires, etc. A complete and high quality collection, once made, might even be published or distributed to other interested groups who may later use it for their own activity in the community. However there is always the danger of spending too much time and effort on this preliminary step.

Reporting back to the main group occurs through some platform meeting. Platform meetings are those where the attention is focussed on only a few persons, in this case those with the reports of the information to share. Visual aids may be used for this purpose, including cheap flipcharts (large sheets of newsprint on a pad hanging on the wall, to be written on with felt-markers) and duplicated sheets and tabulations, etc. For distribution to group members before the meeting.

Another way of obtaining part of the required information [illegible] to invite appropriate resource persons from outside the group to come and talk to the group at a platform meeting about a carefully controlled topic.

(5)Analysis of Positive and Negative Forces

This is a vital step in all group work. Gathering the information and even reporting it back has not led to the whole group's understanding of the situation well enough to change it. Understanding can only be expected after everybody participates in analysing the information which has been made available to the group. The various forces that exist must be recognised. Some of these forces (Positive forces) are favourable to what the group is generally hoping to do, while others are unfavourable (Negative forces). Both kinds of forces must be identified and examined because the group action will later consist in changing these forces in a planned way.

Forces may be political or economic, or they may be forces of social convention or public opinion, of self-interest, of community spirit, or forces of tradition, etc. On another level these forces may also be such things as a key person's willingness to co-operate, or family or or public opinion, of self-interest, of community spirit, psychological forces like the need to obtain and retain power, disease, etc. Some forces are so big they cannot be changed by the group, but they may be harnessed, or used.

Work-groups are suitable for the work of analysis. With this form of meeting (and other non-platform meetings) the following tasks may be used:
posting problems/ brainstorming, two-column approach, non directive and free discussions, large group participative discussion. Special situations may call for certain platform meetings, and also other tasks may have a limited use. Provision is made for flip-charts, blackboard, etc.

(6)Producing ideas about Potential and Forces

This step, starting from the insight obtained above into the situation, now involves creative discussion. The forces which have just been identified are now talked about so that the initiatives, or things to do, start forming in the minds of the group members. At the at the beginning of this step there is a period when all kinds of comments, serious, realistic or otherwise, are encouraged - provided that they relate in some way to the main goal, as narrowed down above during the "Agreement on the Potential" (Step 3).

Since this is one of the most creative steps of the whole process, and since creative thinking almost always involves a period of "lateral thinking" in a direction other than the "logical", the wisdom of such a freethinking session is clear. Some more serious discussion may later follow this free thinking, until at a certain time the group will feel ready to start proposing initiatives, or broad strategies.

The moderator, if there is one, has to sense the correct time when this occurs. The more enthusiastic persons in the group must wait, or be made to wait, until this point in time before they begin to propose their solutions. In this way, the whole group will have had time to think, and is not imposed upon by a few people simply because the minds of these work a bit faster.

During the idea-production meeting, which must be a non-platform meeting, the situation may call for one or more tasks like posting problems and brainstorming, turning questions into group problems, non-directive/free discussions, large group participative discussions with moderator, quiet session, or even role-playing and simulation if things are moving at a leisurely pace. A PAUSE before the next step is useful, so that people have time to subconsciously sort things out.

DECISION (STEPS 7-10)

(7) Proposing Initiatives: Brainstorming, etc.

The group has recognised an opportunity in a situation and has gathered information in order to understand the situation. They have also analysed it in a useful way and had time to digest it. The group is now ready to make decisions.

Now, individuals are expected to come up with initiatives, or suggestions for a broad strategy. These may range from planting peanuts, to having a rent strike, to bringing in an industry or kicking an industry out of town. These proposals may be made through group brainstorming, especially in cases where there is a large number of possible approaches. All initiatives, whether wild or serious, complete or incomplete, are listened to and recorded either on paper or by means of a tape-recorder. During the brainstorming there is no criticism of any proposal. Initiatives may be generated by attempting to minimise the effect of the negative forces and/or increase the effect of the positive forces that have been recognized in the previous steps. One should take advantage of the positive forces that exist. It is also possible to think about changing the situation radically, so that there would be a completely different (and often unknown) set of forces acting on the situation.

Limited-time brainstorming forces a schedule on the mind, and is sometimes useful. Some non-platform meeting is used for this step, because it is essential that there is an equal opportunity for contributing.

If necessary, after the brainstorming has been completed, some discussion is devoted to reviewing some of the more frivolous initiatives from the list, and also possibly to make up new initiatives from parts of others.

The reason for having the frivolous ones proposed and recorded at all is twofold: to express a wild idea clears the mind for the next one, which may be a good one; also, far-out ideas may stimulate both the speaker and the listeners into imaginative thought. At this point the group eliminates only those items which are obviously not serious, and it then attempts to create initiatives jointly. If it succeeds, it lists these with the others. There is no attempt to choose among them at this stage.

(8) Discussing Alternatives

The listed suggestions for initiatives are then discussed in some analytical way, comparing and contrasting them, finding snags, searching for clearer descriptions. Each of the suggestions is checked against certain criteria (cost, immediacy, feasibility, etc.) and against the group's values, which were agreed previously. For example "how much capital investment would this require, roughly?" "does this allow for genuine participation by the rest of the community in planning and implementation?" " would this really bring about the type of social change we want?" "how honest is this proposed activity?"

The discussion here is basically participatory, and thus non-platform meetings are appropriate. However, the need may arise for certain platform sessions, e.g. some elaboration may be required on what the author of a certain suggestion had in mind. In this case he might be asked to prepare a more detailed presentation and to impart this to the group. When two kinds of initiatives exist and must be weighed against one another, a debate may be appropriate (this is a cumbersome tool), or a lecture or seminar. Tasks that come in useful are bound to be the developmental discussion, the non-directive and free discussions, large group participative discussion with moderator. Testing of various initiatives is possible using role-playing

Summary of discussion points:-- * Cost and practical considerations * The way in which the initiatives and parts of iniatives may be integrated (i.e. fitted together into a "whole" that works) * Consistency with other group activities and with previously accepted decisions * acceptability, on various fronts, to the group members, considering values and feelings * risks involved, and chances of success.

(9) Choosing Initiatives

In most cases the group will by this time have a strong preference for one or two of the proposed iniatives. This case the present step is short and consists simply in making the official group choice. If there are still several proposals to choose from, the following criteria arising out of Maier's work (op. cit) may be useful.
(i) Solutions (to problems) whose only merit is that they have been useful for other, different, problems should be rejected.
(ii) Solutions that are supported by facts or interpretations of fact that are challenged by other members of the group should be rejected.
(iii) Solutions (initiatives) founded upon any of the unchallenged facts or interpretations of fact should be selected for further consideration.

Groups have different ways of making such choices as are required in this step. Some groups may try to achieve consensus at all costs, others agree to certain majority vote; in others there are certain predetermined criteria which the group has acknowledged as suitable for sifting the alternatives. It helps to put these criteria on paper. E.g. "no proposed course of action will be acceptable if it increases racial tension in our town." "no initiative will be accepted if it means a hard debt on the farmers." "an initiative will be favoured if it involves using the outside specialists rather than allowing us to be used by them." "the cheaper the better." Some of the group's agreed values are thus expressed in terms of clear criteria.

(10) Deriving Implications for Action (more specific goals)

Having decided the broad course of action or initiative, the group now sets out the various goals which are considered necessary. Goals are the targets, or desired accomplishments, which combined together make up the initiative. There may be few or many goals depending on the complexity of the broad strategy decided on. The goals should be, as far as possible, ones that the participants at the meeting themselves can later do or initiate. Setting up a committee to deal with the goals is often mere laziness, and should be avoided in this case. As far as possible the people who decide are the best people to act.

Goals should be: specific (not general); clear and known to all involved; and realistic (in terms of the available human and other resources.)

A wide variety of meetings and tasks are possible for deriving goals.

IMPLEMENTATION (STEPS 11-12)

(11) Making a Step-by-Step action Plan

Making and implementing a detailed action plan are considered to make up the Implementation Stage ofthe process of taking initiatives as a group. This stage is where the group interacts for the second time with the larger community outside (the first time was in seeking information.)

Continually during the implementation, details of the action plan have to be revised. The details of the plan are decided and altered in various ways, sometimes by work-groups meeting as necessary, and sometimes by individual persons who have been given certain limited powers by the group to decide on its behalf.

In making a step-by-step action plan the group or some of its subgroups try to work out a way to achieve the goals decided on. The details of the plan of action consist of the necessary objectives (which are the smaller targets necessary in the course of achieving a goal), division of responsibilities, and a rough timetables. A timetable which keeps being changed is much better than none at all for planning purposes: it enables estimates of resources such as time and money and manpower to be made at the time when these estimates are really needed.

It is possible to test such a plan verbally or through role-playing, or possibly even by carrying out a live pilot action. Literature on planning techniques is available. Part of the plan will be the communications strategy, outlining the group's policy and intentions as regards the public information media, publicity, internal group communications such as reporting back, etc. Another part of the plan may be a fundraising strategy, aimed at reaching certain goals in terms of funds.

Particularly suitable for creating and continually modifying an action plan are non-platform meetings, using the tasks of posting problems, brainstorming, developmental discussion, and non-directive and free discussions. Occasional platform meetings may possibly be useful.

(12)Implementing the Action Plan

The outcome of all the above process is community action; this is carried out according to the action plan by the whole group, or through work-groups, field-workers, etc. Events as they happen are allowed to change the action plan, but if the goals are in question the whole group is consulted. Many imaginative tools n and techniques for social action and social pressure can be used.

The value of having a logical and sequential step-by-step process such as the above for group work is that of synchronizing the thoughts and activities of the group, which then becomes more than just the sum of its individual members. It is also worthwhile because it improves communications within the group. If the group agrees what the next meeting is going to attempt and in what way, the all the problems that arise concern the actual business, not the procedure. A great deal of psychic energy is wasted on the eternal distraction of procedures.

The Initiative-taking process provides a framework for carrying out a wide range of group work and the group may be anything from a small club to part of a big bureaucracy.

The key lies in recognising (or creating) the potential in a resource. Many things can be considered a resource in a broad sense. Spare patches of land may be used to improve the diet of a village where the fields are used only for traditional crops. Written material from a neighbouring country or group may be used to focus a new and dynamic consciousness-raising process as the first step to eliminating local poverty. Communications systems are great resources with wide potentials: telephone, radio, television, newspapers, small magazines, newsletters. Can a farmers' group's newsletter be used to promote hygiene as well as agriculture? Could it be used to teach a language? Could it be used to encourage self-reliance? Can a videotape bridge generation gaps or establish communication between villagers and the central government?

Youth is a resource to the community: the idealism and energy of youth can be diverted with dignity and imagination into creative social cultural development. Even the concern generated by a natural disaster could be used as a resource, since it may be used to promote environmental and societal development and make the situation even better than it was before the disaster. An earthquake destroys three houses: neighbours are encouraged to help the victims build new ones; they are stimulated into doing this subsequently whenever anybody needs a new house, including immigrants. The community or neighbourhood has developed a new structure for co-operation.

THE PROBLEM-SOLVING PROCESS

With very little modification the Initiative-Taking process described above may be converted into a Problem-Solving Process. This may be used by a group which has to solve a problem or crisis of some kind that presents itself: high unemployment, low participation in local government, a community member in distress, and other problems. Twelve steps of the Problem-Solving process analogous to the previously mentioned steps are:

(1) Evaluation (continuous)
(2) Recognition of need, tension (a problem is felt)
(3) Definition of problem
(4) Gathering information (about problem and
    related topics)
(5) Analysing the causes of the problem (and
    listing them)
(6) Producing ideas about the problem and the causes
(7) Proposing solutions
(8) Discussing solutions
(9) Choosing solutions
(10) Deriving implications for action (goals)

(11) Making a step-by step action plan
(12) Implementing the action plan

During step 6 the group makes an analysis of forces helping to solve or perpetuate the problem i.e., a force-field analysis on the causes - as well as an unstructured production of ideas.

As before, we have here a threefold process: steps 2-6 are CONSCIOUSNESS-RAISING, steps 7-10 are DECISION, and steps 11-12 are IMPLEMENTATION. Similar comments about purposes, types of meetings, and tasks apply to the problem-solving as to the initiative-taking process.

VITAL FUNCTIONS IN GROUP MEETINGS

It is important that group members recognize and make checks on the vital functions in group meetings; this checking should be done even outside the official evaluation structures, if there are any. Imagine a walking man. He must perform some "vital functions": some of these, like eating and breathing, ensure that he stays alive, while others, like vision and willpower, ensures that the man goes where he wants to go. In the same way there are two kinds of vital functions in a working group. Some are group maintenance functions - they ensure that the group remains healthy and without damaging strains. The other kind are called task functions, and these ensure that the group moves ahead with the business it has to do. This is where the analogy stops, however, for whereas the walking man makes automatic and unconscious checks on both types of functions, the working groups needs conscious attention to be given to its task and maintenance functions. In a healthy and dynamic group, these functions all operate well and continually.

Much of the key action of a group may take place through its meetings, and so it is essential for every member to know them and to be able to check them in his mind against what may be happening at a meeting. They should be discussed at least once in the life of every group. This discussion will surely bear dividends almost immediately.

Note: credit for isolating the functions described below is probably due to the U.S. National Education Authority's National Training Laboratories, in whose publications they sometimes appear.

Group Maintenance Functions

(a) encouraging Encouraging need not, and must not, be patronizing. Most people need the encouragement of being accepted on the basis of who they are and what they have to say. Sensitivity, tact, and often just a small bit of aggression go a long way.

(b) mediating Mediating is an attempt to prevent a conflict from breaking up a group or from making a person leave the group. Mediating is not normally aimed at stopping the conflict. If conflict occurs in a healthy group, then it is probably a necessary thing which has to be resolved, or worked out. Mediating often has to deal with emotions, face-saving situations, and a person's image of himself. Good humour is, as always, a good part of the solution. Another "must" is to steer away from personal acceptance or non-acceptance towards the value of the arguments in question.

Sometimes people in a group have special emotional needs and crises which prevent group work to proceed. In these cases (which are outside the scope of this paper) good advice should be sought; the emotional problems may or may not be more important or urgent than the group business. Much trouble can be reversed by simply accepting people's existence, even when they are idiosyncratic, as a starting point. When there is a feeling that people accept other people's "psychic space", then it becomes possible to keep most conflicts at the level of the argument, not the person.

(c) gatekeeping Gatekeeping is a continual opening of the gates to the paths of internal communication whenever these paths are blocked. Blocked communications occur when one person is not talking or not being talked to, two persons talk to everybody else except each other, a minority feels forgotten or keeps silent, a group is talking but only superficially communicating, etc. Outright reference to the problem ("behaviour description") or more subtle ways may be used in gatekeeping.

(d) setting standards Helping to develop and express standards of communication and behaviour that the group seems to want and need - such a the duration of the meeting, the emotional depth, etc. Etc. Some implicit standards are shared by all, others only apparently so.

(e) following All group work involves compromising one's own position to a certain extent for the sake of achieving a group awareness and a group decision. Following means agreeing with some of the ideas and initiatives of others. When not enough effort and goodwill goes into this function, persons are observed to reject the suggestions of others in favour of their own which may be only slightly different. Good listening, the active (not passive) skill which so many people lack, is only one example of the "following" function.

(f) relieving tension Tension may be caused by resentment, anger, exhaustion, anticipation, etc. Referring directly to this feeling, or making a joke, or going for coffee, are different ways of dealing with this problem when it exists. Tension above a certain level disrupts creative activity and damages relationships within a group.

Task Functions

(a) initiating, or contributing new ideas or suggestions, prevents discussion from stagnation and helps the group business on its way.

(b) seeking information about the topic at hand

(c) giving information that is available when required

(d) giving opinions every group member with an opinion has the responsibility to express it, at the appropriate time, unless he chooses to do so for strategic reasons connected with some of the other group functions.

(e) clarifying, either restating or probing, is essential to keep up the high level of awareness and communication that is necessary for any group that is working together. ("Are you saying that...?")

(f) elaborating implies building on what others have said, and enlarging the scope of suggestions or making them more detailed.this is a vitally necessary function for the following reason: if it were absent, the group work would, at best, be as good as the work of the person with the best ideas. In fact group work can be better than this, because even good ideas can be cumulatively improved on by other persons.

(g) co-ordinating Co-ordinating has the same importance as elaborating. Co-ordinating is the establishing of connections among various facts and various ideas submitted to the group by different members. It not only ensures that ideas and suggestions do not conflict with other parts of the work of the group, but also helps to build up powerful group strategies and ideas. These arise out of the co-ordination of many good individual contribu tionstions during meetings. In a sense this is the key to all creative group action. "How about tying in Karl's suggestion with that great idea that Hannah had yesterday? Then we could be even more effective, because as Lee said before..." " Listen, I think we ought to ask ourselves whether this suggestion is compatible with the one we seem to have agreed on this morning, about the...."

(h) orienting is making the group aware just how far it is on the road towards its stated objectives.

(i) testing of attitudes , of readiness to act, to decide, to review past material, to move ahead and take up something else, etc...

(j) summarising is condensing the main or the latest contributions into packages that are easy to remember. Members of the group may summarize their own or each others' contributions. It is good practice to summarise fairly the situation in the group before making one's own contribution.

DAMAGING BEHAVIOUR IN GROUPS

(a) blocking The group process can be blocked by such interference as preparing a biased agenda, rejecting ideas inconsiderately, insisting on far-fetched apprcaches, etc.

(b) aggression includes deflating the egos of others, speaking with hostility, etc.

(c) seeking recognition or calling too much attention to oneself.

(d) special pleading includes over-emphasis on one's own special concerns.

(e) withdrawing includes whispering to others in side-comments, acting indifferent, passively using excessive formality or status as a barrier, etc.

(f) dominating includes asserting status or rank, etc.

The damage of the above behaviour is caused to the group as a group, and also to the progress of the business. When such behaviour is manipulative, it may be defeated by explicit and disapproving reference made to it. Failing this, more effective strategies may have to be thought up. Subtlety and tact are required, since the behaviour may be a symptom of some other group shortcoming . The shortcoming may be found and removed byy examining the task and maintenance functions. Occasionally such behaviour is due to selfishness, in which case it is difficult but maybe stiill possible to change it. At other times it may simply show that the group is not satisfying individual needs as it should.

Leadership

The old idea of leadership as some mysterious quality possessed from birth by certain gifted people, or the idea that leadership is the domain of one person with a dynamic personality, may be harmful to the group.

Research and practice in group dynamics encourages the idea of a common group leadership where every member of the group knows about the vital functions of the group - and where every person in his capacity as member ensures that any missing or misfiring functions are rectified (by himself or by some other member).

In practice this is a very hard pill to swallow for those who pride themselves on being leaders, and a compromise is often necessary. A compromise is sometimes also unfortunately necessary in the face of demands by outside institutions that one person be legally responsible, or one person be available with power to change his own group's decision, etc. In these cases it

is useful to emphasise two points:
(1) the leader is for the group, not the group for the leader; (2) the self-styled or the group-appointed leader often is at fault by ignoring the need for the vital functions, and often by damaging behaviour also.

Democracy In A Large Group

(For an elaboration of most of the points in the next five pragragraphs, see Norman F. Maier's book "Problem Solving Discussions and Conferences" (McGraw-Hill, 1963))

It is pointless to have lengthy discussions of known, set, points of view. Before-and-after votes show that after such discussion hardly anybody changes his mind. It is better to concentrate on resolving differences or otherwise coming to terms with these differences. Since the majority is strong and has support, its position need not be argued at length; a show of hands after a brief statement of position is appropriate.

The minority should have more time than the majority to explain their position. If their position is selfish, the majority can turn them down, but if they have a special problem or hardship, then the majority, secure in their strength, can feel free to be generous if approached correctly.

(At large meetings, immediate and universal involvement is encouraged by asking for a show of hands in agreement or disagreement with the point of view expressed by the speaker. This also gives the speaker immediate feedback about his support.)

When the group is faced with the problem of choosing several items of any kind, many possible items may be posted on a board or chart. Each person might then be asked to choose his preferred three or four. As Maier says, "When almost everybody finds that at least one of his preferences has been chosen, even minorities feel that they have influenced the outcome."

Resolving differences between majority and minorities when the differences are differences of degree is often possible through compromise, wwith the majority having more weight. When differences are differences of kind, and many choices have to be made by the group, a skilled moderator can help the group agree to let the majority have the first option at the most important of these choices. Then the minority would be allowed the options on the choice which is less important, and so on. For some situations, however, this may be out of the question, and if more discusssion fails to provide acceptable compromise, last-resort voting may be necessary.

A recent technique sometimes used in modern labour arbitration is the following. When there are two parties to a dispute it is agreed that each party will prepare what it thinks is a fair final compromise or other solution. It is also agreed that once the two proposals are submitted to the arbitrator, he will choose one, without any modification being allowed. Clearly this technique discourages either party from trying to claim too much, because that would result in a greater chance of rejection. There is thus an incentive system in this procedure which encourages both parties to be reasonable and to genuinely examine a fair compromise. This depends on a fair arbitrator being available who is respected by both sides. He may take part in the dialogue and in the trading of concessions. This technique may work with more than two parties.

TYPES OF NON-PLATFORM MEETINGS

Non-platform meetings are those where everybody has an equal opportunity to contribute information, ideas, and suggestions to the rest of the group. Various types of meeting are used for different purposes, and the group which used only one kind might tend to stagnate. For a certain type of meeting held with a specific purpose, one or more tasks like Developmental Discussion or brainstorming may be taken up as tools. Types of Non-Platform Meetings are:

(1) Informal Meeting (large)
(2) Formal Task Meeting (large)
(3) Huddle Group (including "66-group")
(4) Buzz-Group
(5) Work group
(6) Seminar

Members of the group should know about various kinds of meetings in order to be able to make timely suggestions, and in order to avoid misunderstandings about what the meeting is supposed to be and to do.

Informal meeting (large)

This is a type of meeting where there is little structure, and the whole group participates without many records being kept and with any officials being given little or no distinction from other members

A danger of this type of meeting is that it can be dominated by a majority of friends to the detriment of strangers and newcomers. With this caution, this type of meeting is the ideal basic form for much group activity.

Formal task meeting (large)

The whole group participates, but there is a fair amount of structure, or agreed rules of behaviour - motions, voting, keeping records, addressing the chairperson if there is one, and any other formalities.

Formalities reduce spontaneous and deep communications and prevent deep relationships from forming among the participants.

The only justification for a formal meeting is when the group is responsible (for what goes on at the meeting) to the "outside", i.e., to the wider community or to society (legal implications, for example) or to later group members or generations (hence the record-keeping). These situations force the group to submit to structure, include prior agreement on how to reach official group decisions, understandings on how they can be revoked, etc.

When a group meets for the first time the organisers of such a meeting may think that it is easier to have a formal than an informal meeting, as people do now know each other. This is not a sufficient justification. Thoughtful use of smaller groups after brief encounters of the group as a whole will improve confidence and relationships to the point where the whole group is ready for a useful informal meeting when necessary.

Because of the traditional nature of the large formal meeting, rural meetings and older peoples meetings in some places tend to be formal without any real reason. There is no excuse for allowing parliamentary rules to warp the participants into meaningless and often harmful ritual. Prior bargaining for votes and motions will deny the rights of parts of the group, and the capacity to use the parliamentary rules of order as tools of manipulation increases with practice. In fact, two great dangers are domination by the majority and domination by the chairman.

Huddle group (including "66-group")

Any meeting, platform or non-platform, may decide to break up into huddle groups when someone suggests this. Huddle groups are smaller groups, meeting in the same room as the larger meeting which gave rise to them. The larger meeting assigns certain tasks to the huddle groups, the tasks being similar for all groups.

A special case of the huddle group in the 66-group*, so called because it involves about six people for about six minutes. There is no fuss or imposition as to who goes into which group and how the groups select their spokesmen. The initial confusion while the groups are being formed leads to informality.

Huddle groups (and 66-groups) are used to let a larger group have some of the benefits of a small group discussion, viz. - each person can express his opinions; - some persons (at least one from each group) have the opportunity to practice summing up conclusions and reporting back to the main group; - participants realise that it is possible to be influenced by others in a group discussion without arriving at the truth (this may be seen from the variety of conclusions obtained after all the groups report back, even though unanimous agreement may have been reached in each separate group.)

Any task is applicable to huddle groups, but the problem or issue should be sufficiently limited in scope to ensure that all groups present cover more or less the same subjects. In this way conclusions of the huddle groups can be meaningfully compared in group. In each huddle group, coming to terms with individual differences should be much more than merely cataloguing the various opinions, and if at all possible enough time should be allowed.

Reporting back to the main group of the items generated in the huddle groups can take place from the same seating arrangement of the huddle groups - spokesmen thus have the benefit of support and possible correction from their own group. When lists of items, such as conclusions or ideas, are likely to be similar from group to group, there is a special technique to discourage repetition. Instead of having one group making its full report and then shifting attention to the next group, each group would communicate only one (new) point at a time.

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*(The 66-group was originally designed in order to generate questions from the audience at a platform meeting. It has been found very useful as a spontaneous technique for many purposes.)

Buzz group (two or three persons)

A buzz group is formed by a person talking to his neighbour on the adjoining seat during a special pause in the large meeting. Depending on the type and arrangement of the chairs, three people can take part, e.g. from neighbouring rows of seats. The buzz group is a very temporary arrangement, lasting from a few seconds to a few minutes, and is created by a suggestion from a moderator or a main speaker with the purpose of discussing briefly a given topic. It is a useful, informal device which ensures that everybody interacts. It is limited in scope, but for the involvement of people which it brings about it is well worth the short time.

Work group

The work group is a small group of persons whose task, assigned by a larger group, is to carry out serious research on a topic, or to generate some well-considered ideas and proposals, to do a detailed and creative task like like preparing a report or making part of an action plan, or to carry out work of some kind in the field or community.

Groups will be of a size determined by such factors as the length and complexity of the problem and the number of resource persons available, etc. If a large group splits into work-groups and if they have to remain in the same building, they should be given separate rooms and quiet surroundings. Necessities should be anticipated, like newsprint flipchart sheets, blackboard, chalk, paper, pens, pencils, and any special material like large maps, statistical information, reference books, etc.

The output of a work group may be in the form of a spoken or written report to a larger group. Once this resource material (which may also be in the form of an audio-visual presentation) is generated, each participant will feel committed towards making use of this information is some social action. If for some reason this is not possible, the report and other material should be made available to other groups who may be able to use it.

Seminar

A seminar is a fairly analytical exchange of information and ideas among persons who know what they are talking about. The small group of people all have (possibly diverse) expertise and experience relevant to the topic under discussion. The seminar is usable for a variety of purposes, and can take up a variety of different tasks. It may be with or without a moderator, and since the main purpose is to improve the understanding of an issue, it lasts as long as necessary. Whereas the seminar's main emphasis is on learning or input, that of the work group was on producing results, or output. A large group may break up into more than one seminar.

A different kind of seminar is one where only a few of the participants are resource persons, and the other participants attend mainly to obtain the benefit of a fairly informal but still analytical discussion with them in this case the seminar almost becomes a platform meeting, insofar as the attention is now focussed mainly on the contribution of a few. The common dangers of platform meetings are then also present.

For both kinds of seminar, the minimum requirements are seating arrangements, such as a small set of sofas, or cushions on the floor, that allow face-to-face interaction and possibly access to visuals such as board or screen or charts.

TYPES OF PLATFORM MEETINGS

Platform meetings are those where the attention is focussed on what only a few persons (group members or visitors co-opted for the purpose) have to say to the rest of the group. In these meetings, and also in any other situation where a specialist or resource person of any kind is helping a community group with some part of their action plans, there are grave dangers of distorted and damaging communications. These distortions are paternalism, strained feelings, thwarting the maturation process, unfair manipulation, and lack of respect.

Preventive planning is far better than having to deal with crises. It is advisable to have talks with resource persons beforehand to agree on what is expected of them. It is well known that once resource people get going with their lectures they are difficult to stop. The following checklist, (with items adapted from "Is Help Helpful?" By J.R.Gibs, consultant psychologist) will be useful for both diagnosis and prevention of these distortions in communication. The numbers in the first list correspond to those with the same numbers in the second list.

HINDERING ATTITUDES are: (1) planning FOR instead of WITH; (2) mistrust: fear and defensiveness on the part of the giver or the receivers of "help"; go (3) one-way teaching: assuming that it is the receiver who is learning and that it is the giver who has no learning to do; (4) giving a single model for thinking: trying to straitjacket the receiver's thought by insisting on only one way of organizing ideas together; (5) coaching people's behaviour: moulding behaviour as in athletic coaching; (6) "patterning": where the giver attempts to get the receiver to meet a set standard, come to a prescribed criterion, agree to a single kind of strategy; (7) abusing evaluation by belittling group models and decisions: evaluation should be used carefully and tactfully: it is not a way of standardising people, not a way of filling gaps by comparison with external models. It is essentially a joint critical examination as an opportunity for growth and progress.

The corresponding HELPING ATTITUDES are: (1) reciprocal openness: a spontaneous, honest, and sincere relationship between the giver and the receivers as partners; (2) reciprocal trust: attitudes of confidence, warmth, acceptance; (3) co-operative learnings: a spirit of joint enquiry, exploration, and search; (4) shared thinking: generating ideas and solving problems together; (5) autonomy in acting: assuming freedom, interdependence, equality; (6) experimentation: provisional stands (opinions, approaches) to be tried out; (7) exploring different models of thought for mutual growth.

The main types of platform meeting are the following.

(7) Audience and Panel
(8) Audience and Interview
(9) Audience and Dialogue
(10) Lecture
(11) Debate
(12) Audience and Symposium
(13) Audience and Committee Hearing
(14) Meeting based chiefly on Audiovisual Media Presentation

Audience and panel

Three to six panel members representing different opinions or approaches sit in front of the audience (rest of the group) with a moderator, and have a purposeful conversation on a specific topic for, say, 40 minutes. This type of meeting is versatile, and the panel can be assigned many tasks. One use for which this format may be ideal is the comparison of the present status of different approaches or attitudes that exist currently in the large group, bringing out clearly the similarities and agreements as well as the differences.

Audience and interview

The interview is a systematic questioning of one resource person by one interviewer about a previously-determined topic. Five to thirty minutes may be suitable. This type of meeting has been described as "relatively easy to set up - saves time in preparation. Medium formality - allows for flexible control on points of interest. However, care must be taken not to put the expert 'on the spot'". ("Your Guide to Better Meetings", Edmonton Power Co., Edmonton, Alta., Canada)

Audience and dialogue

The dialogue consists of two persons, each with something similar to say, presenting their information and ideas together on stage to the rest of the group.

They help each other when necessary, alternate, ask each other questions, etc. Any format may be chosen by the two partners. Visual aids fit in well with this kind of presentation.

The presence of a partner aids even an unskilled speaker to present his ideas, and this is one of the main advantages. If the audience (preferably not a very large group) is interested in the subject-matter and can see it in perspective in the context of joint group action, both the dialogue and the interview are quite involving formats to use

Lecture

The lecture, a single person giving a prepared speech, is the LEAST audience-involving of the platform meetings, and the main advantage is that information can be transferred from a person to a group in a predictable way. There is complete control over what is transmitted in a lecture, quite unlike the uncertainties of, say, an interview. However, this advantage often becomes a disadvantage, and generally one should keep the lecture approach to the barest mimimum. Where a lecture must be held, there is advance consultation with the speaker about the nature of the audience's background and interest and the nature of the required information. Visual aids may be used.

Debate

Two persons, or two teams, are trying respectively to affirm or deny a central statement or motion. The debate may be modelled on parliamentary procedures, or it may be less formal. The essentials seem to be: (i) equal time given to both sides, and (ii) a fair and efficient chairperson or moderator who ensures that (a) misunderstandings are mimimised, (b) the speeches remain cn topic, and (c) the audience has an extensive opportunity to interact with both parties after the formal speeches are finished and before the vote, if any. Prior consultation between the chairman and the teams is necessary. There is almost always a tendency to go beyond the time specified for the formal speeches, thus reducing the time available for audience participation.

Although a panel may be informal and unstructured if all the persons concerned know and have worked with each other, it is necessary for most panels that they meet in advance with the moderator in order to agree on structure, standards of behaviour, and topic. It is easy for insults, for example, when the issue is even slightly political and partisan.

The moderator listens closely to every argument and idea so that if necessary he can ask another panel member to reply or defend his own he should be skilled at summarising fairly and clearly for the benefit of the panel members and also for the audience, for whom the panel is working.

After the main presentation, dialogue with the audience occurs through direct questions from the floor or through questions written on slips of paper. The audience must protest when it suspects unfair censorship of these written questions before they are passed on to the moderator or panel members: this is a frequent abuse.

If the arguments are well thought out beforehand, if the speeches are not longer than the subject warrants, and if the debate is likely lead to a useful decision by the participants, than the debate can create genuine interest and learning. The chairman may have his personal opinion one way or the other about the central motion, but during the debate he behaves with scrupulous impartiality. Excessive formality, as always, stifles.

Audience and symposium

A symposium (as the word is used here) consists of uninterrupted prepared speeches of 3-20 minutes, one made by each of 2-5 speakers, possibly external resource persons. The objective may be to present the audience with hard facts or closely reasoned arguments about two sides of an issue. Or else, it may be to present different phases of the same broad theme. The structure, of course, tends to formality. Prior agreements must be made in advance with the speakers on what is expected and in what way. Time limits should be strictly enforced to prevent boredom.

A disadvantage is that the audience, unless highly literate and very much awake, is never highly involved. One advantage is that the panel presentation is easy to organise (the speakers can prepare papers in advance, making good condensed material available to the group. This format is also easy to control,if necessary, in terms of direction and continuity with the context of the group's joint social action (the papers can be examined in advance by a group appointee).

Audience and committee hearing

Unstructured hearing: a way of using the expertise or information possessed by a set of resource persons, say 4 or 5. They do not prepare papers in advance, but they submit to a special questioning committee in front of the audience. The questions are carefully thought out in advance. A general insight is obtained by the group about the scope and depth of the issue or problem without necessarily inconveniencing busy resource people by having them prepare papers. Structured hearing: only one or two resource persons are involved. They prepare a talk in advance (say in note form), deliver it, and are prepared to submit to questioning about it afterwards by a questioning committee in a preplanned and systematic way.

For both these types of hearing, the time spent in preplanning is a good investment. Questions made by the interrogators are made on behalf of the audience, and therefore they should be designed with this in mind thus ensuring audience involvement. The main questions are not only planned in advance but also discussed in advance with the resource persons concerned. Both interrogators and resource persons must however be given considerable freedom to "ad lib".

Meeting based chiefly on audiovisual media presentation

Media presentations may include slide-tape presentations, cine-films, videotapes, audiotapes, and combinations of these. The cheapest presentations can be made by combining magazine illustrations, photographs, drawings, and text on a strip of paper and passing it through an opaque picture projector, if one is available. Slide-tape combinations can be very effective. Exhibition-type displays with pictures and text on hardboard rectangles which lean against a wall are also cheap and easy to make.

The effectiveness of the presentation and the emotional involvement of the group are affected not only by the technical quality but also according to whether the creation of the material was by the group itself or by some other group or commercial concern.

TASKS FOR MEETINGS

Ten more or less structured tasks are presented below as aids or tools for effective group action. A meeting which is a part of the Initiative-Taking (or the Problem-solving) process may choose the task or tasks that are more suited to the purpose of the meeting. As with the various types of meeting, it is useful for members of any group to know about various different tools that they can use to carry out certain jobs that the group does together.

(1) Micro-College Task
(2) Risk Technique (for "catharsis")
(3) Turning questions into problems
(4) Posting Problems and Brainstorming items
(5) "Two-Column" approach
(6) Developmental Discussion
(7) Non-Directive discussion and Free discussion
(8) Large-Group Participative Discussion with moderator
(9) Role-Play; Simulation Games
(10) "Quiet Session"

(1) Micro-College task

Before, or during, the joint action of the group, it is often necessary to recognize and share the internal resources of the group. One rather leisurely and open-ended but comprehensive way of doing this is the following. The members of the group are instructed to write on cards their individual areas of expertise and areas of interest (what they would like to learn.) Restrictions on topics, etc., may be necessary depending on the pace at which the group is conducting its program of social action. The cards are then posted on the wall with time-schedules and room-numbers where half-hour or hour-long meetings could take place on each area of interest. This may be a suitable task for the first day of a workshop which is to last several days.

A variation of this method is used for the additional purpose of "ice-breaking" and generating good humour at the first meeting of a large group. Through buzz-groups neighbours discuss each other's expertise and interests, write these down for each other on large sheets of newsprint with felt-markers, exchange sheets. If it is a very informal occasion, each person can then "wear" the sheet with his details over the front of his body and moves freely around a large room getting to know the other participants.

(2) Risk Technique for "catharsis"

Fear, anger, hostility, even perhaps soaring enthusiasm are feelings that at some point during the group work may get in the way and prevent creativity and good communications. Release of these feelings becomes necessary. These, once stated in a non-platform meeting, are then restated simply and posted visibly on a board or flipchart. For the smaller doubts and fears, simply expressing them will be enough. Discussion could then turn to the group's business..

Usually a certain point occurs, after some superficial doubts and objections are put forward, when participants begin to feel that they can express the irrational fears which they themselves do not fully understand. The process of using the risk technique must not be terminated before these fears start coming out. The moderator in this task has to have sensitivity and good timing; he must also encourage the right mood of receptivity. At the beginning of the process, persons are being influenced and stimulated by each other's feelings and each other's receptivity. Pauses are to be expected as they try to define their own feelings. These pauses are not to be cut short. But introspective pauses are to be distinguished from waiting-for-something-to-happen pauses.

Outcomes of the risk technique are: * reduced tension ("catharsis" of anxieties); * clarification of anxiety and vague fears, some of which may be seen as exaggerations; * confidence gained from sharing common feelings explicitly; * readiness to continue the business of group action.

(3) Turning Questions Into Problems

A speaker, or a moderator, may refuse to answer certain questions coming from the group, but only says: "well, what does the group think about that? " the use of this technique by a skilled moderator or speaker has several possible purposes: it encourages progress in joint creative work, or it may deflect questions whose only purpose is to put the speaker into a face-saving situation.

(4) Posting Problems and Brainstorming Items

Posting problems is the technique of putting expressed problems (personal problems or ones related to the business of the group, as appropriate) in a concise and clear form and putting them up on a board or chart for all to see. They can then be discussed at a later date, or subjected to some organized treatment or sifting.

The process of posting is important in itself. When the problems are bbing generated, no criticisms are to be made. If anything is seen as a problem by one person, then it is a problem, and should be listed. Criticism or other analysis comes only later. Problems treated in this way tend to become objective obstacles to overcome rather than the "fault" of anybody. The mental process of generating ideas, different problems, and other items is different from the mental processes used in analysing and criticising. These two activities must be kept apart in brainstorming, for one inhibits the other.

Sometimes the use of Huddle-Groups is useful: a limited number of problems may be requested from each group. Problems may be those seen in connection with proposed initiatives, or else they may be problems connected with the group's process and progress, etc. The person who writes the problems on the chart or board needs a sense of timing, sharp understanding, and good handwriting.

Brainstorming is the more general case where the items "brainstormed" are any items that are required, not necessarily just problems. It is a widely used and

versatile technique for group creativity.
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(5) "Two-Column Approach"

This is the method of posting, on board or flipchart, the various ideas or facts which represent arguments and evidence under the two headings "for" and "against". It is suitable when there is already a polarization of an issue into two sides, or where there are two clear alternatives to choose from. The purpose is to make everybody realise that the "other side" or the other solution has both advantages and disadvantages; the hope is that his will result in better subsequent decisions and action. The method also allows the issue to become de-emotionalised to a certain extent, and it also tends to prevent personalities from interfering.

(6) Developmental Discussion

This task makes up the core of organized discussion work in a healthy group. It consists of three sections: (1) dividing the problem into separate parts, (2) agreeing that this division is a fair one, and (3) proceeding to discuss only one item at a time.

"The purpose of the developmental discussion is to introduce some structure into group discussion so as to increase the quality of a group decision, but not to determine its nature.... Discussions are frequently inefficient because (they) follow a somewhat disorganized pattern. One participant may talk about one aspect of the problem while another may turn the discussion into a different channel. ... The developmental discussion is designed to synchronize discussions... and (make) them more systematic.

".. both of these gains (of synchronising and of systematising) increase the efficiency of coverage, locate the areas of disagreement, keep the siscussion on topic, and make coverage more complete. " (quotation is from MAIER, op. cit.)

The group must be alert lest the breakdown of the problemm become manipulation. By using a variation of the brainstorming task it is possible to have the group as a whole determine the basic steps which a discussion ought to follow. If there is a moderator, he must be able to sense when a developmental, or systematic, discussion will be accepted and when it will be resisted.

(7) Non-Directive Discussion and Free Discussion

These two mthods of interaction are group-centred rather than task-centred. Evaluators, for example, may consider that these discussion sessions are necessarry to repair any damage done by the lack of some group-maintenance fuunctions. They may be necessary or desirable for a variety of other reasons.

In the Non-Directive discussion there is no direction as to topic but a moderator provides a minimal amount of structure by actively seeing to it that hard feelings are removed, that channels of communication remain open even to minorities, that wounds of any sort are healed. It is useful for dealing with interpersonal conflicts.

In the Free Discussion the interaction is free and unrestricted. Nobody attempts to provide structure as regards directions or standards. There is no moderator. It can deal with emotional problems, or recent events, or any other things that are on anybody's mind, whether or not these are related to the official business of the group. This is suitable for dealing with unexpected events as a first reaction, and it is also suitable for cases of conflicting objectives, such as beteween one person and another, or one person and the group, or between two factions. A Semi-Free discussion is similar, but contains a topic-restriction. The semi-free discussion is widely used.

The Non-Directive, the Free and the Semi-Free discussions have the effect of: (1) aiding personal adjustment, and (2) helping to build up the group's "integrating systems". (integration in the joining or organizing of parts and activities of the group in such a way that they fit cohesively together. After certain kinds of crisis, special consideration to integration is necessary.)

(8) Large Group Participative Discussion With Moderator

This is simply a discussion, with a structure that the group feels comfortable with at the time, that has a definite purpose. There are definite and known targets related to the appropriate part of the Initiative-Taking or the Problem-Solving process. Parliamentary procedure is avoided. Minorities are respected. The agenda and bacground is as far as possible know to all in good time before the meeting.

(9) Role-Playing and Simulation Games

In Role-Playing two or three actors are chosen to play each the role of a key person. To test out a plan, or to examine a proposed initiative, the situation is described up to some critical point, and then given over to the actors to role-play. The situation is developed until a second critical point, when a moderator stops the action and urges tha actors to (i) describe their feelings, and (ii) how much progress they feel they have made with the planned accomplishments. A discussion among the group follows, and a plan may be revised and re-enacted according to this feedback. Role-playing has proved useful for training community workers, for helping groups to diagnose problems, and for helping groups to strategise and choose among various proposed courses of action.

Simulation games may be considered to be a kind of standardised role-playing. Simulation games are based of a set of materials such as cards with instructions, fake money, maps, charts, etc, and sometimes on a director who is experienced with the games. Carefully planned simulation-games, some of which are available commercially by mail, can develop competence in such fields as city planning, administration, the use of power, strategising for social change, etc. They may each take anything from half a day to several days to finish. They use a great deal of energy and evoke great group involvement and sometimes high tensions and emotions. Both affective (or feeling-wise) learning and cognitive (or intellectual) learning takes place, and there is often a great deal of learning about one's own feelings and attitudes, and about previously implicit assumptions. Simulation games are distracting and time-consuming, and it takes a long time to sort out the learnings derived from them. Therefore they are most suitable for training purposes within the group before it embarks on a specific Initiative-Taking process in the direction of social change. (Resource persons on simulations include Lynn and Amy Zelmer of the University of Alberta, Edmonton, Alta.,Canada)

(10) "Quiet Session"

When members of the group are comfortable in each other's presence (say during the latter stages of some long residential workshop), then the whole group or some smaller subgroups may decide to have a "quiet meeting". This is a period of 15 minutes to an hour of sitting quietly with the understanding that there is no obligation to either contribute or to follow up another person's contribution. The understanding is that silence is just as acceptable as speech. The silence is used for a kind of active but relaxed group meditation . If there is a topic, the only structure is created by writing the topic on a board or flipchart. One person opens and closes the meeting.

Certain people are uncomfortable with long periods of silence. The quiet meeting is however a "useful technique in helping people to integrate ideas - to get a fix on their position in relation to issues, to reflect on previous meetings. It encourages the creative expression of ideas" (quotation is from the pamphlet "Techniques for Large Meetings", available from the Univ. of Alta. Edmonton, Alta, Canada)

WORKSHOPS AS A MEDIUM FOR CREATIVE GROUP ACTION

The word workshop means different things to different people. Let us define workshop for the purpose of this paper, however, and see whether some useful general comments may be made. A workshop is a series of meetings coherently designed as a whole to enable a group to carry out part or all of the Initiative-Taking or the Problem-Solving Process.

Who Designs The Workshop?

There is one almost foolproof method to avoid the depressing "problem" of how to get the people interested, motivated, and committed. That is to make the effort at the very outset to have them genuinely participating in all stages: conception, planning, and putting into practice. A workshop is no exception.

It is good practice to avoid imposing one model, one idea. Even young people can take responsibility for their own workshop. The important thing is to have confidence in group behaviour and to ensure that this is not distorted by certain individuals. Careful evaluators can ensure this by watching for task and maintenance functions and for damaging behaviour.

When participants are coming to a planned workshop from afar, or are very busy people without time to help in the planning, the organisers can obtain information about the characteristics of the prospective participants and their expectations. For a fairly analytical workshop each participant may be asked to prepare and submit in advance a paper on a theme related to the topic of the workshop. The organizers have thus an opportunity to see the ideas of the participants at the time when decisions have to be made about the design of the workshop. This technique has the additional advantage of ensuring that the participants, or some of the resource persons, are themselves well-prepared. The papers could be duplicated and distributed, and this would greatly increase the efficiency of the workshop.

Before the start of the event, whatever plans exist should be known to those who all those who take part. The remaining plans can then be decided on as a group. Before every meeting there must be a clear and explicit agreement on what this meeting is expected to attempt, and preferably also on what tasks or tools are to be used for this purpose. Based on the steps of Initiative-Taking or (or of Problem-Solving) previously described, a good workshop might have an imaginative design. This design would essentially be a plan of which ones of the various kinds of meeting are to be used for the various steps. The design might also include some suggestions as to what tasks or tools each meeting might use to accomplish the purpose of each step.

Objectives Of The Workshop

Organizers of a workshop meet, first of all, to agree on the explicit objectives of the proposed event. As regards the Consciousness-Raising stage of the process (of Initiative-Taking), a workshop or part of a workshop that covers this stage would have objectives defined in terms of the expected or desired CHANGES in the way the participants will (a) think (cognitive learning of skills and information) and (b) feel (affective learning involving changes in interest, values, attitudes.)

The Decision stage: a workshop or part of one based on this stage will have prior objectives stating what, in broad terms, will be decided at the workshop.

As regards the Implementation stage of Initiative-Taking, the corresponding workshop or part of a workshop will have objectives stating what kind of external changes the workshop will bring about. Well-defined objectives help clear thinking and clear expectations. Similar comments apply if the emphasis is to be on Problem-Solving.

Characteristics of the Participants

Both the general orientation and the type and length of meetings at a planned workshop are determined cannot be determined except with reference to the characterisitics of the prospective participants.

As regards the social power of the participants, people who have very little power (or freedom to make actualisable social decisions) such as underprivileged groups, may best be involved in large numbers. Together they have more power to overcome adverse social forces.

As regards educational characteristics, semi-literate people and others with low verbal proficiency in the language of the workshop should not be expected to listen to long lectures or to give long presentations in that language. Another point about semiliterate people is that modern technology like closed circuit television, video-tape recorders, audio tape recorders, and other visual aids may overcome the communications difficulties.

Language proficiency is a great problem in international or intercultural meetings and workshops. Where simultaneous translation is available it is still extremely difficult to have spontaneity and informality. A partial solution to these problems is to design multi-language workshops in such a way that most of the work is done through small groups (huddle groups, work-groups and small seminars) and that each group contains as far as possible persons who in each group can get by with no more than two languages. If this is possible, then skilled two-language interpreters are co-opted or hired for each group, with informal interpretation. Such informality, and even humour, seems feasible when there are only two languages involved, and when the group is of only ten or a dozen persons. Skilled bilingual interpreters are however necessary, and they should research or discuss the topic in advance. In plenary or whole-group sessions the reporting back from the small groups has to be a fairly formal experience anyway, and the simultaneous translation facilities, if they exist, seem to be adequate for this purpose. Logistics of written translation and rapid printing are of course considerable in multi-language workshops.

Consideration should be given to the traits of certain cultures as regards group interaction. Understanding of certain ethnic groups' dislike of certain types of meetings and activities can go a long way towards avoiding or solving some of the problems that may arise.

Other participant characteristics to be considered during workshop design are:

(*) power in relation to the topic: is the decision theirs to make? If they come up with a solution, will they be able to start the process of implementation? One has to be aware of raising tensions which have no outlet, although conversely it might be a good strategy to raise tensions when there is a creative outlet for it. Future power is also important (when they grow a couple of years, when the voting age is changed, when a new law is passed, when they get jobs, when their children grow up, when they retire, etc.)

(*) past and future performance TOGETHER - how have these participants solved problems or embarked on initiatives together before? Will they remain together after the workshop?

(*) information and expectations. How much do they know about their topic, and how deep a treatment do they expect to carry out at the workshop? What are their educational levels, how aware are they of the potential or of the problem, and from what points of views? The group can brainstorm a checklist of points to remember during the designing and planning of a workshop.

Imaginative sessions can be included, designed to cater for the special situations or the special characteristics of the participants. (Toy-making competitions were once used for a workshop where half the people were community workers and the other half were much less articulate but more practical underprivileged people from the ghetto.) the convenience of the participants is one thing to note. The timing and the duration of the workshop is planned so as not to clash with important cultural activities that may be going on in the community. Recreation is another concern of the designers. Enough time and space need to be allowed for certain people to be able to assimilate ideas and reduce tension. Equally necessary for some people are noisy social contacts like playing musical instruments, listening to live or recorded music, dancing, singing, boisterous talking, etc. Spontaneous community-singing is probably unrivalled for generating warm feelings of togetherness; it is difficult to include directly in any plan.

Residential or Not?

If the main objectives of the workshop are related to the Decision stage, then it is usually possible to accomplish these objectives in a short and non-residential arrangement. Efficient decision-making need not take a long time since there is no basic change required in people's minds. If however the objectives are related mainly to Consciousness-Raising, a residential workshop may be advisable, since personal growth often involves the "unfreezing" of set ways of thought and behaviour, a relearning of new attitudes, a testing of these in a trusted group, and a new process of freezing the new patterns into the mind. If the Objectives of a meeting or workshop relate principally to the Implementation stage of a strategy which has already been decided, the venue depends on the situation, and is possibly "the field", or the "community".

The isolation of a rural setting from noise and distractions may be desirable; the isolation may help build up a feeling of interdependence and trust and goodwill in the group. Rural people, who may be at a disadvantage in a mixed urban-rural group because of lesser versatility in adapting to different surroundings, would feel more comfortable in a rural setting. There would of course be logistical problems such as transport, communications, location, etc.

Certainly a workshop dealing in some way with rural development is most reasonably held in the country, preferably within visiting distance of existing rural development projects. Catering, accommodation, and transport facilities are of course to be planned well in advance, possibly with failsafe or standby arrangements in case of possible failures. If a subcommitee is specially assigned to do this kind of planning, it should work closely with whoever contacts the participants, to avoid either overcrowding or wastage of resources.

Meetings and workshops, used for systematically taking social initiatives and solving problems together, are the medium of collective socio-cultural change and development. Increasingly proficient use of group activity to achieve desired development goals is one way of smoothing out the present inequalities of power. Groups should not remain isolated: they should aim at working creatively with other groups and institutions, and widen their sphere of concern until it includes the well-being of the whole of humanity.

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FEEDBACK FORM

for manual

Please send some of the following information, or simply your address, to:

Community Development Programme, attn. Tony Macelli,
University of Alberta, Edmonton Alberta, Canada

Have you or any group you know used this manual?
How would you improve it?
What kind of activities are you or your group engaged in?
Do you wish to be put in touch with any national or international development organisations in other countries?
Is there any other way in which we can help you?